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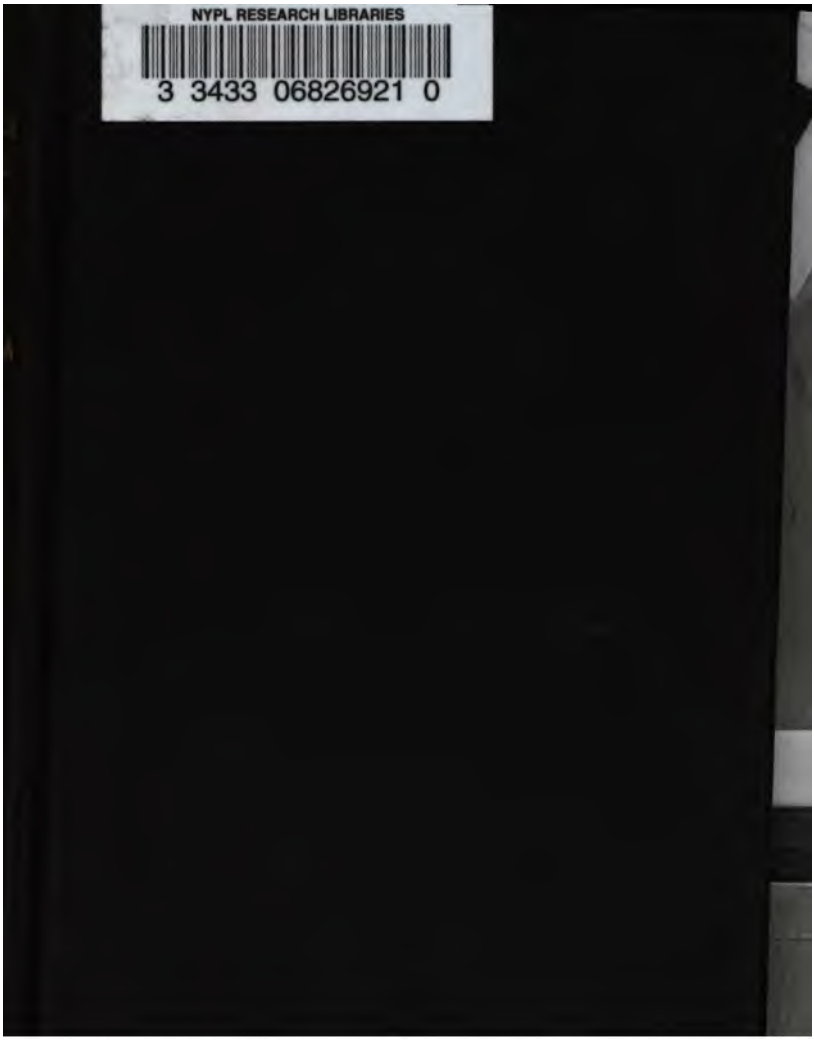
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THE

CHURCH VISIBLE

IN ALL AGES.

BY

CHARLOTTE ELIZABETH.

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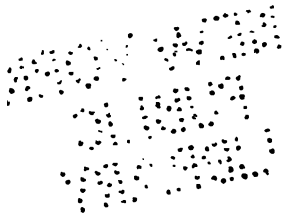

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Washington Heights

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THE

CHURCH VISIBLE IN ALL AGES.

CHAPTER I.

A VISIBLE CHURCH.

'WELL, Robert, I can't persuade myself that you are right, though it must seem very presumptuous in a mere school-boy to differ from his elder brother, who has kept a term at college.'

'Never mind my age, or college-dignities, dear Frank, but be content to yield to authority far higher than I can pretend to exercise over your judgment.'

'Is it the authority of the Bible?'

'Why, yes; that, at least, is the source from whence the doctrine is derived, though it comes to us through the appointed channel of our teachers, spiritual pastors and masters, who found it there, and deliver it to us.'

'I am willing to submit myself to them, Robert, in the same way as the Bereans submitted to the *Apostle Paul: you* know they listened to his in-

structions, and searched the Scriptures daily for confirmation of his words.'

'Pardon me, Frank, but it strikes me that the Bereans there spoken of were men, not children.'

'Here comes mamma, with Fanny and Thomas; now let us tell her the whole business from the beginning, and we may be sure she'll show us plainly what is the real truth of it, according to the Bible.'

'Agreed, Frank. Mamma teaches us with authority, as well she may; but she brings Scripture forward to prove everything; and I have no doubt she will confirm what I have been telling you.'

Mrs. Willis can scarcely take her seat at the table before several books are laid upon it by Robert, while Frank places beside them a well-worn Bible. 'What subject are my dear boys discussing this morning?' asks their smiling mother.

'A very important one, Mamma. You know it is an article of our creed that we believe in the Holy Catholic Church, and as we ought to understand what it is we profess to believe in, I asked Robert about it: he says'——

'Stop, my dear: would it not be well for Robert himself to state his own case? I should then be better able to judge of his meaning than if it were repeated by another.'

'Then, Mamma,' says Robert, 'I will give you as clearly as I can my view of the matter; taking

care to assure you that it is no speculation of my own, but gathered from the writings of learned and pious divines, to whom we are bound to look up. In the first place, our Lord Jesus Christ said to his apostles, "Lo, I am with you alway, even to the end of the world," which shews, does it not, that even to the end of the world there should be a body of people holding the faith, and teaching the doctrine of those apostles?'

'Certainly.'

'So that there never can have been a time from that day to this, nor ever will be to the world's end, without such a company of believers, whom we call the church, and with whom Christ abides.'

'Very true.'

'Then, Mamma, I open here the book of Homilies, and in one on Peril of Idolatry, you see what is written, "The whole world, as it were, continued drowned in idolatry for eight hundred years and more." If so, where was the church all this while?'

Mrs. Willis, preparing to reply, is stopped by Frank, 'Please, Mamma, to wait a little, till you hear how Robert answers his own question.'

'I shall not answer it in my own words though, but in those of a learned and devout writer: he says, "The meaning is, that some persons in every class were guilty of idolatry, which is very certain, but not that the whole church, literally speaking,

fell into idolatry; for if so, it must have entirely failed, which would be contrary to the belief of the Church of England. For the Homilies themselves affirm that the Holy Ghost was always to abide with the Church." See, here, in the homily for Whitsunday it is said plainly :'—

Here Robert paused; his Mother bade him go on, but he seemed perplexed, and Frank observed, 'We were talking, Mamma, of some of the cruelties practiced by what Robert calls "the church" against heretics, that is, people who held to their Bibles, and worshipped God according to his own word. I spoke my mind as to the sort of spirit those persecutors must be of; and my brother checked me, saying we must be careful how we judged "the church" because, as the Lord Jesus had promised to be with it to the end of the world, and as there was for many ages no other church but that which slew the martyrs, we might rather suppose that they were wrong, than that "the church" had sinned by condemning the people of God.'

Mrs. Willis looked serious and somewhat anxious, and Robert said, 'My notion, Mamma, is this: there always has been a Catholic church for us to believe in; it has always been known by that name, at least since the Apostles' creed was framed; and it is the real church, or we should not be right to believe in it as such. If it be the real church, Christ

was always with it, and would keep it from grossly erring. Now I do not dare to say that the men whom we are used to regard as so pious and holy, and to call martyrs, were in God's sight unpardonable sinners; but if they rebelled against the church, it was a sort of high-treason, such as the church was obliged to punish. And so, while we charitably hope that their souls were saved, we are not at liberty to speak evil of the power that delivered over their bodies to be executed. You may shake your head, Frank, as much as you please; but either you must own that there has always been a visible, Catholic church, acknowledged as such by all the nations of Christendom; or else you must admit that the Catholic church, in which these nations professed to believe, did not exist; or, at least, it was a thing that nobody ever saw, or heard of, or knew a word about, for hundreds of years together.'

'You are wrong, Robert, very wrong,' said his mother. 'There has always been a church—a true, witnessing, apostolic church,—holding the faith, teaching the doctrines of salvation, taught and led by the Holy Spirit, supported by the arm of an ever-present Saviour; Catholic in its character, evermore assailed by the gates of hell, yet never extinguished, never overthrown, never shaken from its sure foundation. This is the church that real believers

in all ages have acknowledged, and to which they have belonged.'

'Then, Mamma, I will ask you one question: where was the visibility of the church during the eight hundred years spoken of in the homily? How do you trace it?'

'By the stain of its martyrs' blood; by the light of its martyrs' fires;' answered Mrs. Willis; while Frank clasped his hands exclaiming, 'Ah! that is just what I thought, though I could not express my meaning clearly.'

Robert, meanwhile, was turning over the leaves of a book, in which he had placed markers, and from which he read the following passages:—

"Christianity was never to be reduced at any time to obscurity; or to be a secret profession, held by a few scattered individuals." "The church was to be eminently conspicuous and visible."

'Yes,' replied Mrs. Willis, 'eminently conspicuous—as any object, however small, must be, that reflects the light of the sun where all around is gross darkness: but for the rest we must consult Scripture. However, I see you have more to read; go on.'

Robert read: '"If the church of Christ, once exalted on the top of the mountains, and spreading herself from India to the ends of the earth, could have so far fallen away as to become the kingdom of

Antichrist, wherein some few souls alone retained their Christianity in obscurity, it would seem impossible to deny that the gates of hell must have prevailed against her." One more extract, Mamma, and I have done: pray notice it well, Frank: "It has been proved that there must always be a visible and a universal church of Christ on earth: it is therefore, in vain to allege that *some individuals* may have held the truth in secret, in the midst of an apostate and Antichristian church. This would not be any answer to the question where the visible church of Christ existed. It would be equally vain to attempt to trace the visible church in the various sects of Albigenses, Waldenses, Wickliffites, Hussites, &c." Now, dear Mamma, do not suppose that I can ever set up any man's opinions in opposition to the Bible; but as you see the question is, whether a positive promise given by our blessed Lord has been fulfilled or not, I feel it my duty to go along with those who contend that it has been fulfilled.'

'My dear children,' said Mrs. Willis, 'there can scarcely be a more important subject than this, or a more interesting one. In examining it, I shall have to tell you some beautiful stories, which the youngest of you will easily understand; but I want to know whether you, Thomas, and my little Fanny, quite

comprehend the meaning of what we have been talking about?'

Thomas replied, 'I do, Mamma: I know that the holy catholic church is the company of all faithful people; that is, people who are saved by faith in the Lord Jesus Christ: and Robert and Frank can't agree what people they were some time ago, or if there were any such people at all; and you are going to show us out of the Bible how it is.'

'And out of true histories,' added Frank.

'I don't exactly know what is a visible church,' observed Fanny, 'unless it is like our parish church, which is made of stone; but this church is made of men, and women, and children, is it not?'

'Yes,' answered Robert. 'Suppose you walked out on a fine star-light night; you would see the heavenly bodies shining wherever you turned your eyes, giving light, and proclaiming the glory of God. Such is the visible church.'

'But if the clouds were there, I should not see them, Robert; and then there would be no visible church.'

'Unless you call the clouds the visible church,' said Frank, 'because they thrust themselves in the place of the stars, and keep them out of sight.'

'No, no, brother, I should know better; I should watch for the clouds to part, and then I should see a bright little star here, and another there, and per-

haps half a dozen at a time, or a whole constellation; and that would be a visible church till the clouds went quite away, and let them all shine out.'

'Oh, you little darling thing!' cried Frank; but Fanny, not aware of having described just his own idea, went on, 'Please Mamma, let me hear the stories, and then I shall be better able to know what it all means. I will be very attentive.'

'You must not only listen, but pray, my dear girl and boys, that your minds may be opened to all truth, and closed against all error. This subject is not new to me; I have studied it much, both for my own sake, and that I might be able to instruct you. Of myself I know nothing; and whatever man teaches me I must bring to the blessed Bible, to examine and compare it with what God has spoken. He has cautioned and commanded me, "Believe not every spirit; but try the spirits, whether they be of God." I wish you to try them also, and by the same rule; and I hope to show you how it may be done. You, Robert, are entering on a course of study, where it is of the deepest importance, not only to yourself, but to many souls who may be committed to your teaching, that you should be guarded from all mistakes. Let us then, in dependence on the Holy Spirit's gracious assistance, begin to trace the Church of Christ, in the fulfil-

ment not only of his promises, but also of his predictions; and seek in the page of history to discover the original of that picture which we find drawn in our Bibles.'

CHAPTER II.

WHAT THE CHURCH WAS TO BE.

'TAKE each your Bibles, my dear children, and shew me what, according to our Lord's promises, and the declarations of his inspired apostles, was to be the character, what the general history of his church, until his coming again.'

Robert began by turning to Matthew xvi., and was about to read verse 17, but his mother desired him to begin at the 13th. '"When Jesus came into the coasts of Cæsarea Phillipi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee but my Father which is in heaven. And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall

not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." It strikes me, mother, that the power here given to Peter was awfully great; and his position a singularly honored one.'

'It does not appear to me, my dear, that any peculiar privilege was conferred on this apostle, beyond the blessedness of being foremost to declare what God had revealed to him and his companions; that is, that their Master, Jesus of Nazareth was the expected Messiah, the Son of the Highest. This fact, and the divinity and kingship of the Lord Jesus, is the eternal truth on which the whole fabric rests. He is the Rock; He is the corner-stone, the sure foundation of the building, wherein which Peter, by name and in character, was a living stone, as he himself in his Epistle describes all believers to be.'

'But the keys, Mamma; were not the keys here especially committed to Peter?'

'If you turn to the next chapter but one, verse 18, you will see that the gift was not confined to any individual, but solemnly confirmed to the whole of the apostles; and therefore as Peter in the former instance spoke for all, so to him we find the answer addressed which was alike applicable to all. You have established the first point, Robert; that the Lord

has a church founded upon a Rock; and that against it the gates of hell shall never prevail. Have you any more to show?'

'Yes; here in Matt. v., verses 14 and 15, it is written, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."'

'Read the next verse.'

'"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."'

'There you see that the visibility of the church consists in its holiness, manifested by good works. There is more visibility in one small candle, well lighted, than in a forest of tapers to which no light has been applied.'

'That is true indeed, mother; and I thank you for the hint. I want to be taught aright; to be kept from the instruction that causeth to err; and with this blessed Book in my hand I hope to find the plain path.'

'My dear boy, ask wisdom of God: it shall be given you, for he has promised it, and especially to the young. "They that seek me early shall find me." Now I wait for more scripture testimonies as to the church. You have shown its foundation,

stability, perpetuity, and visibility. Can you find any predictions as to its history during the generations that should elapse between our Lord's first coming to suffer, and his future appearing to judge and to reign?'

The leaves of all the Bibles were now in motion. Robert first quoted from the last three verses in the gospel of Matthew: '"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."'

'A most important and comprehensive passage, indeed!' observed Mrs. Willis. 'First, it sets forth our Lord Jesus as "Head over all things to his body the church." It shews him possessed of *all* power, leaving none to be exercised, but in the lowliest subordination to him, by man or angel. The one, sole Mediator between God and man; every thing and every creature being put in subjection to him. Next, it enables us to discern what is indeed the doctrine that he has commanded and sanctioned; the acknowledgment of the Father, the Son, and Holy Ghost, by baptism in the name of that most mysterious Unity, and the teaching of those things—of them

only and of them wholly—which the Lord Jesus taught his disciples. Annexed to this we have the promise of his abiding presence with those who so teach; and the assurance that it shall continue "even unto the end of the world" establishes beyond a question the blessed truth, that as long as the world endures there shall be such teachers and such learners. Now go on.'

'I have got something, Mamma,' said Thomas, 'that looks like a history of the church. Our Lord's parable of the wheat and tares, with the explanation that he gave of it, seem to describe it from first to last. Here it is, Matt. xiii., 24. "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy has done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the

tares, and bind them in bundles to burn them; but gather the wheat into my barn."'

'Here we have indeed a history of the church,' said Mrs. Willis; 'and a very instructive guide for us in matters often perplexing to the humble believer. So long as there is a handful of scattered wheat bringing forth fruit, this parable is fulfilled, though an acre of tares should flourish among and around it. Not the quantity but the quality of the plants must decide which is the wheat, and which be the tares.'

'That is just the question between Robert and me, Mamma,' said Frank; 'and I have been looking out several passages that seem to show how much the tares shall outnumber the ears of corn.'

'The heathen have always outnumbered the church,' remarked Robert.

'The heathen,' said his mother, 'are not here referred to. "The world" in which both the good seed and the bad are represented as being sown, is not the solid earth, but even that same ungodly "world" continually spoken of as distinguished from the church; and the tares are false pretenders to the characters and privileges of the wheat.'

'I admit it, Mamma; I spoke unthinkingly. Proceed, Frank.'

'There is a saying of our Lord to his disciples that makes me doubt whether it was his purpose that the church should ever become the great, world-

owerful thing which Robert's book describes it
e. In John xv., 19, 20, it is written, "If ye
of the world, the world would love his own;
because ye are not of the world, but I have
en you out of the world, therefore the world
h you. Remember the word that I said unto
The servant is not greater than his Lord. If
have persecuted me, they will also persecute
; if they have kept my saying they will keep
s also." And again, at the end of the next
ter these remarkable words occur, which I can-
help thinking have been found by most true
stians to belong to them: "These things I have
en unto you that in me ye might have peace.
ie world ye shall have tribulation: but be of
cheer; I have overcome the world."'
ndeed, my children, it is even so,' said Mrs.
is. 'Tribulation and persecution have, in all
, been the lot of the Lord's true followers.
s have destroyed their subjects, people have
ly injured their neighbors, parents have per-
ed their children, and husbands their wives, for
ospel's sake. If all were known, you would
within the narrow circle of our own acquain-
, instances of the tribulation to which a faithful
ssion of the doctrines of free grace expose the
bers of families where serious piety is discoun-
nced. But let us hear more from God's word.'

'When the Apostle Paul was taking leave of the Ephesians, he spoke with sorrow of some dangers, and prophesied about them. It is in Acts xx., 29, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your ownselves shall men arise, speaking perverse things, to draw away disciples after them."'

'Thomas observed, 'I have found something, while I was looking for a text, that seems like what Mamma was saying. Here it is, Luke xviii., 7, 8, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall he find faith on the earth."'

'I admit the force of that passage,' said Robert: 'it shows a suffering church; and also that godliness shall be at a low ebb in the last days.'

'But Popery is not ebbing,' observed Frank.

'Ah, there is your old prejudice at work; but what you call Popery, and which I am ready to own is a very unscriptural thing, did not exist in its worst shape during the early ages of the church.'

'Indeed it did, Robert,' said his mother; 'and if it had not existed, several prophecies would have remained unfulfilled. You have shown the character of the church very fairly among you; and a part

of its history, as set forth in the holy Scriptures; but we must remember that a full description is likewise given of the enemy who was to vex that church, and to oppose and slay God's people; and we have not only to compare the oppressed little flock with what has been quoted as belonging to the true church, but also to compare with the governing ecclesiastical power, the marks of the great apostasy foretold in so many instances.'

'Are we coming to the stories soon, Mamma?' asked Fanny.

'Presently, my love. I will now refer you to some remarkable descriptions which it is necessary to bear in mind while we study the history of the two classes, in order to find out the church with which our Lord is to be present, even unto the end of the world. Turn to the second Epistle to the Thessalonians, second chapter, and third verse. The apostle was admonishing that church not to expect that the great day of the Lord's second coming was close at hand, and he says, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."'

Here little Fanny remarked, 'Judas Iscariot was "*the son of perdition.*"'

'He was, indeed, my child; and being a professed follower of our Lord, an apostle, he is the true type of this later Judas, whose "falling away" the apostle describes. It is of great importance to remember that what is here spoken of is not an enemy from without, but an apostasy within the church: something that does not leave it, nay, that pretends to be at the head of it. Not only sitting in the temple of God, but sitting there as a delegate, divinely commissioned, while he aims at more than delegated power. We read of nothing like this, in the Scripture outline of the church of Christ. If you turn to the second and third chapters of the Revelation, you will find that each separate church had its own angel, or ecclesiastical governor; but of one supreme chief you nowhere read, except in passages of Scripture that relate to the apostate enemy of Christ. Look at the first Epistle to Timothy, and fourth chapter, for some further particulars of this "falling away."'

Thomas read, '"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."'

'There also,' said Mrs. Willis, 'the expression *departing* from the faith, clearly shows that the persons described have made a profession of it, and probably continue so to do; for their commandment not to marry, and to abstain from meats, and other "doctrines of devils," are spoken of as *seducing* the church; and the direction that immediately follows, to "put the brethren in mind of these things," is a proof that they, the brethren, were the persons who would be in danger of embracing these errors. And now, with this passage, and the one quoted before it, to direct us, let us turn to the awful description given of the pretended church of Christ, in the vision that was shown to the beloved disciple, when God revealed to him things that should come to pass, unto the end of the world. It is in the seventeenth chapter of the Revelation. An angel had shown him many marvellous things, and at length promised to show him the judgment of a great and wicked criminal; an evil woman who had seduced the kings of the earth. See the third verse. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornica-

tion:" that, you know, is the language in which idolatry and departure from God is described all through the Bible, but only when the inspired writers speak of those who profess to be his people. The vision proceeds: "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.' The apostle had seen too much of cruelty, persecution, and bloodshed, at the hands of the heathen Roman power, to wonder if he had beheld such a representation of their wickedness and cruelty; what amazed him was to find this frightful character usurping the place and pretending to the name of the Christian church. And now, my dear children, having so far followed out a few of the particulars set forth in prophesy, we will go on to examine what history tells us of their fulfillment. Meanwhile, as we must defer this till to-morrow, I advise you each to write out the different passages that you have brought forward, as they will be often referred to; and my little girl must remember what great credit the traitor Judas had as an apostle of the Lord. He "bare the bag, and had charge of what was put therein:" he took his place among the others, as a preacher of the gospel; and he fol-

lowed Christ; yea, he hailed and kissed him, even when the money was in his pocket for which he had sold his divine Master. He was, alas! the son of perdition, speaking lies in hypocrisy; and of him, in his character of a seemingly devout disciple, the Lord spake, when he said, "Have I not chosen you twelve? and one of you is a devil." Let us then be prepared to discover, how little there is in the name, though it be high-sounding; how much in the reality, though it be humble and obscure, despised and persecuted, of true discipleship.'

CHAPTER III.

AN APOSTATE CHURCH.

'BEFORE you go on to tell us any histories, Mamma,' said Thomas, 'will you just explain to me what are the great points that Popery holds, and from which we differ? I mean those things that Protestants have been put to death for disbelieving.'

'Protestants, my dear, differ from the Romish church, just in those points where the Romish Church differs from Scripture. One chief article is transubstantiation. That is, a supposed change of the simple substances of bread and wine into the very same body of our Lord Jesus Christ which was born of the Virgin Mary, crucified on Mount Calvary, buried, raised from the grave, and received into heaven.'

'Oh, how can any one believe such an impossible thing?' cried the children.

'Strictly speaking,' replied their Mamma, 'nothing is impossible with God, except that He should deny himself, or do anything contrary to his own written word. Therefore, the great argument against this strange and false doctrine is, that it

cannot possibly be reconciled to the plain truths of the Bible. The body which our blessed Lord took, was a natural real body, of flesh and blood, bones and sinews. That body was crucified and buried, with that body he rose from the dead, and ascended into heaven, and sits at the right hand of the Father, until all his enemies shall be made his footstool. Now, it is impossible that a real body should be in more than one place at one time. So that they who believe in transubstantiation, must believe both that Christ ceases to be at the Father's right hand whenever a priest celebrates mass, and also that he is, not merely in two, but in twenty thousand places at the same moment of time.

'And if so,' said Robert, 'then it would appear that our Lord's body is not a real, but a fanciful one. Can any of you bring a text to prove that it was a real body, one that could be felt, as well as seen, which our Lord had after his resurrection?'

They considered awhile, and then Frank repeated the words of the Lord, when his disciples were frightened at seeing him in the midst of them, after he had risen from the dead: "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." —Luke xxiv. 38, 39.

'Right, my dear boy,' said his Mamma. 'Now, with that precious text in your heart, could you persuade yourself that a man has it in his power, whenever he pleases, to turn a little round thin cake of bread into the very identical body which the disciples saw, touched, and worshipped, and which afterwards went into heaven?'

'Oh, Mamma, who could believe it? But how can the priest change the shape of the little cake into that of a man?'

'The cake, or wafer, is not changed, either in shape, size, colour, taste, smell, or touch. It remains the same in all respects, as far as the senses can judge; and, moreover, if it is kept long, even after this supposed change into the body of our adorable Lord, it will breed worms, become putrid and perish.'

'You need say no more, Mamma,' said Thomas, his face red with emotion; 'I would go into the fire any day, sooner than believe such horrid blasphemy of my Lord and Saviour.'

'And it is contrary to God's direct word, too,' added Frank, 'for the 16th Psalm says, "Neither shalt thou suffer thine Holy One to see corruption." And St. Peter, in the second chapter of the Acts, declares that it was spoken of Christ. Indeed, I don't think anybody can really believe such a monstrous thing, Mamma.'

'They fall down and worship it as God,' replied Mrs. Willis.

'Fall down and worship it!' cried the children in amazement.

'Yes, my dears; and it was for refusing to do so, that our blessed martyrs suffered a cruel death by fire.'

'What is the difference,' said little Fanny, 'between king Nebuchadnezzar with his golden image and his fiery furnace, and the pope of Rome with wafer and faggots?'

She replied, 'There is this difference, that Nebuchadnezzar was a heathen, and did it openly against God; while the Romish church calls itself Christian, and in the name of Christ gives over to bodily death, and eternal suffering, all who will not acknowledge a piece of bread to be Christ, and worship it.'

'It gives me quite a painful feeling, Mamma,' said Thomas, 'to hear such things. How is it possible for any person with common sense to believe them?'

'Alas, my dear child! "God hath sent them strong delusion, that they should believe a lie." They listen to the words of unrighteous men, sooner than the infallible truth of the holy Scriptures; and the consequence is, that they will believe anything, however contrary to reason itself.'

'But surely the Bible must convince them their error,' observed Frank.

'It would, if they studied it: and that is anot great point between us. Protestants make the B the rule of their faith; that is, they profess to lieve what the Bible teaches them, neither more less: Romanists are forbidden by their priests study the Bible at all, where the priests have po to do so, as in foreign lands and Ireland. Am us, you will find many of the church of Rc allowed to read it; but then they are told it is the peril of their souls, if they believe or underst any part of it contrary to what the church, that the priesthood, commands them.'

'That is like setting a man to run a race with legs tied,' observed Frank.

'So it is,' said Robert. The church of Rome l fetters on the mind and soul. In the days of Ma it was thought a sufficient cause to put any per to a dreadful death, if he or she possessed even New Testament in a language understood by people.'

Nobody answered this; the children seemed much astonished to speak. Fanny, however, slip off her chair, softly took her little Bible from other table, and wrapping it in her pinafore, down again, with the treasure clasped close to bosom.

'Hold it fast, Fanny,' said her eldest brother; 'it is of far more value than your life.'

'Now for our stories,' said Mrs. Willis. 'As we proceed in them, we shall become farther acquainted with the great errors of this unhappy church, which falsely calls itself Catholic.'

'What does Catholic mean, Mamma?'

'It is derived from two Greek words, and signifies the whole, or perfect truth, as taught from the beginning. It cannot be properly applied to any but the church of Christ; and therefore it is that the Romanists are so anxious to keep that name which too many Protestants still, foolishly, allow them. In our creeds, we acknowledge the holy Catholic church; in our liturgy we pray for the good estate of the Catholic Church; and then we go forth and call that church the Catholic church, which, if we be real Christians, we would not belong to, to save our very lives! Is not this awful trifling with solemn things?'

'I am glad you told us, Mamma,' said Thomas. 'We must remember this. Shall we call them Roman Catholics?'

'I cannot, for it would seem to acknowledge that the Catholic faith is taught by those at Rome, which is a falsehood. Papists is the proper name; because they acknowledge for their supreme head the pope, whose title in Latin is PAPA. Papa-ists

is therefore the best name for such as glory in following him; but since that is now looked on as a term of insult, I am willing so far to avoid giving offence, as to drop it, and call them Romanists. The reason they profess to take offence at all these titles is, because they want to be acknowledged as the Catholic church; and so out of our own mouths to condemn us, for separating from a church which, they say, we confess in our creeds and prayers to be the only true one. Another article of the faith that all Romanists must hold, on pain of death, is, that the soul even of a believer, must, on quitting the body, go to a place of fiery torment, and remain there, perhaps for thousands of years, unless the family or friends of the departed pay certain sums of money to the priests, to celebrate masses for the suffering soul. That is, to make a pretence of offering up again the body of the Lord Jesus, in the form of a cake of bread, to appease the wrath of God. And whereas the Bible tells us that Christ by his one offering of himself on the cross has perfected for ever them that are sanctified, these impious priests pretend that they must offer him up scores, yea hundreds of times, in order to release one believing soul from fiery flames, and get it removed into heaven! Of course they are paid for each mass, which makes it a most profitable piece of wickedness to them.'

'Why, that is just like Judas Iscariot, selling the Lord for money,' said Fanny.

'It is hard to find a comparison for such a deed,' said Robert. 'First to insult and blaspheme the Lord, by pretending to imprison him in a bit of dough, and then in his name to sell the falsehood that they have made.'

'It is an awful thing, indeed,' replied Mrs. Willis. 'You see how the church of Rome refuses to acknowledge Christ as the Way, by putting such shocking inventions in his place. He is also denied to be the Truth; for he has given the holy Scriptures to testify of him, and has declared that it is the Holy Ghost who will lead us into all truth, taking of the things of Christ, and showing them unto us. The Romish church keeps the Bible back, as much as she possibly can, from the people; and instead of directing them to seek the teaching of the Holy Spirit, she pronounces a great curse upon any who shall presume to think or to believe otherwise than as the priests direct them to do. Nay, the priests themselves, at their ordination, are bound by a solemn oath only to understand the Scriptures as they have been explained by the popes and councils. One of these explanations is, that all who will not worship the wafer, and do in everything as they have appointed, are heretics, to be excommunicated by the church, and put to death by the civil magis-

trate. So you see how wonderfully exact is the fulfillment of our Lord's words, in Luke xi., 52, "Woe unto you, lawyers, for ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in ye hindered." And, lastly, the Church of Rome contradicts the Lord, where he says, he is the Life. You know, that in explanation of his meaning, when calling himself the resurrection and the life, our gracious Lord adds, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John xi., 25, 26. It was the great doctrine of the blessed Reformation, that this believing in Christ was life to the soul; and the true Christian church has always held fast that word, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John v. 11—13. Our Lord also says of his own people, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x. 27, 28. By these, and many, very many

other Scriptures to the same purpose, Christ's followers are taught that none who truly and wholly put their trust in him, shall ever be confounded; nor can they allow other saviours, other mediators, to rob him of the glory that belongs to him alone. See how differently the unhappy Romanists regard this important subject; instead of coming to Christ in faith, to receive out of his fullness the grace that he is so able and so willing to give, they make their prayers to the Virgin Mary, and an immense number of dead men and women, some of whom were pious Christians, who would turn away with horror from such idolatrous service; others were people whose merit consisted in fiercely persecuting the flock of Christ; and not a few among these imaginary helpers, never existed at all. Could any one who believed that in the Lord alone he had righteousness and strength, fall on his knees, and pray to a dead woman in these terms? "We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin." Yet that is the commencement of a litany constantly used by the Romanists, addressed to the Virgin Mary. Nor is this all; the angels are likewise objects of their worship; a daily prayer is appointed to be addressed to one whom they call their guardian angel, and—you would hardly believe this—

the very wood of the cross is worshipped, by the name of wood, and called on as a saviour. These things, also, are insisted on, as being necessary to salvation: and tell me, my children, do you think that any one who considers them so, can believe the words of the Lord Jesus, "I am the Life;" "He that believeth on me hath everlasting life," and the other texts that declare the same thing?'

'I am sure they cannot,' said Thomas; 'but Mamma, did all these things come into the church at once? Surely they must have crept in by degrees.'

'So they did; by very slow degrees, so that it was six hundred years before it became thus wholly corrupted from the truth. When this church, once so pure, appeared as the mother of abominations, the next step was to make herself drunk with the blood of the saints, and with the blood of the martyrs of Jesus. She had taken away from the people their Bible, and taught her own wicked fables instead; but till she began to persecute and slay such as were of a right conversation, no doubt some remained, holding fast by the few truths that she could not contrive to smother, and living godly lives, even in her communion. At the time, however, of which I now speak, the "mystery of iniquity" be-

came perfect in all its parts; and the man of sin was revealed in the person of the pope of Rome.'

Stop, Mamma,' said Robert, 'surely you will admit that Gregory, the first pope, was a good and holy man; a shining light, where certainly darkness had begun to prevail.'

'No, Robert, I cannot look on Gregory otherwise than as being either a very great hypocrite,* telling the most extravagant untruths for religious verities, or else as a person sunk in superstition too degrading to be reconciled with even a small measure of Christian knowledge and faith. The Empress Constantina having built a church in honor of the apostle Paul, wrote to this pope to send her a piece of St. Paul's body to enshrine there as a relic Now here is an account of his reply; read it aloud.'

Robert took the book that his mother had reached from a shelf, and read as follows: 'The pope begins his answer by a very polite expression of his sorrow, "That he neither could nor dared to grant that favor; for the bodies of the holy apostles, Peter and Paul, are so resplendent with miracles and terrific prodigies in their own churches, that no one can approach them without great awe, even for the purpose of adoring them. When my predecessor, of happy memory, wished to change some silver ornament which was placed over the most holy body

* 1 Tim. iv. 2.

of St. Peter, though at the distance of almost fifteen feet, a warning of no small terror appeared to him. Even I myself wished to make some alteration near the most holy body of St. Paul, and it was necessary to dig rather deeply near his tomb: the superior of the place found some bones which were not at all connected with that tomb, and having presumed to disturb and remove them to some other place, he was visited by certain fearful apparitions, and died suddenly. My predecessor, of holy memory, also undertook to make some repairs near the tomb of St. Lawrence: as they were digging, without knowing precisely where the venerable body was placed, they happened to open his sepulchre; the monks and guardians who were at the work only because they had seen the body of that martyr, though they did not presume so much as to touch it, all died within ten days; to the end that no man might remain in life who had beheld the body of that just man. Be it then known to you, that it is the custom of the Romans, when they give any relics, not to venture to touch any portion of the body, only they put into a box a piece of linen (called *brandeum*), which is placed near the holy bodies; then it is withdrawn, and shut up with due veneration in the church which is to be dedicated, and as many prodigies are wrought by it as if the bodies themselves had been

carried thither; whence it happened, that in the time of St. Leo (as we learn from our ancestors), when some Greeks doubted the virtue of such relics, that pope called for a pair of scissors, and cut the linen, and blood flowed from the incision. And not at Rome only, but throughout the whole of the West, it is held sacrilegious to touch the bodies of the saints, nor does such temerity ever remain unpunished. For which reason we are much astonished at the custom of the Greeks to take away the bones of the saints, and we scarcely give credit to it. But what shall I say respecting the bodies of the holy apostles, when it is a known fact, that at the time of their martyrdom, a number of the faithful came from the East to claim them? But when they had carried them out of the city, to the second milestone, to a place called the Catacombs, the whole multitude was unable to move them farther, such a tempest of thunder and lightning terrified and dispersed them. The napkin too, which you wished to be sent at the same time, is with the body, and cannot be touched more than the body can be approached. But that your religious desire may not be wholly frustrated, I will hasten to send you some part of those chains which St. Paul wore on his neck and hands, if indeed I shall succeed in getting off any filings from them. For since many

continually solicit, as a blessing, that they may carry off from these chains some small portion of their filings, *a priest stands by with a file*, and sometimes it happens that some portions fall off from the chains instantly, and without delay; while, at other times the file is long drawn over the chains, and yet nothing is at last scraped off from them."'

Robert laid the book down without saying a word: the younger children had been unable to refrain from laughing, but Frank was very indignant, and said, 'If that was the sort of teaching that the princes of the world got from the head of the church, it was at any rate a different church and a different doctrine from what we read of in the Bible. Why, Mamma, you dismissed a nurse-maid for telling Fanny some stories not more false; nor half so bad, because they did not make a mock of holy names and things.'

'And how was the true religion kept up at all?' asked Fanny: Where *was* the visible church after that?'

'I am going to show you where it was, my dear.'

CHAPTER IV.

A WITNESSING CHURCH—THE PAULICIANS.

'BETWEEN two and three hundred years after our Lord's coming, there sprang up in the church a very wicked heresy, which corrupted a great many. Its author was a Persian named Manes; and the sect who were called after him Manichæans, spread widely in the East. Of course, they soon laid the Bible aside, and, receiving for doctrines the commandments of men, whole generations of them lived and died in utter darkness. Among other places, the Manichæans had a village in Armenia, called Mananalis, inhabited entirely by their sect. Here, about the middle of the seventh century, just after the ancient church of Christ at Rome had stood forth before the world as the church of Antichrist, with *all* the marks of the great apostacy plainly seen upon her, it pleased God that the pure light of gospel truth should suddenly break out from amid the thick darkness of this Manichæan village.'

'How could that be, Mamma, without a Bible?' asked Fanny.

'Without the Bible it could not have been, my love. There was a man named Constantine dwelling in Mananalis; and to his house he brought, and for some days hospitably entertained, a poor deacon, who had been taken prisoner by the Syrians, and having obtained his liberty was returning to his own country, and passed through the village on his way. Wishing to give his kind host some little parting token, the deacon presented him with two books which he had brought out of Syria. One was the gospel; the other the epistles of St. Paul."

'Oh, how glad I am!' cried Fanny. 'Go on, Mamma.'

'The Manichee read these books; God opened the eyes of his mind, and he became wise unto salvation, by faith which is in Christ Jesus.'

'No doubt he began at once to teach his neighbors,' observed Thomas.

'My children, it is an extraordinary circumstance, that every single particular relating to those people is to be found only in the history related by their persecuting murderers, who, while describing them as the worst of criminals, have given us the account that I am repeating to you. Not a word written by them, or by any of their friends, has ever been discovered.'

'That renders the evidence more certain,' said

Robert, 'so far as it can be turned to their advantage.'

'At the same time it renders that evidence not only imperfect, but exceedingly partial and unjust. However, it appears that those books, that is to say one of the gospels and the epistles of Paul, were all that the people of Mananalis possessed of the Holy Bible, so that their knowledge was not very great.'

'But it was enough to save their souls,' observed Frank, 'and to make them a true church too; for, you know, Mamma, the apostles went and preached to idolators, who knew nothing of the Jewish Scriptures, and as many as believed his word were saved. He left a church in every place, though it were but one household.'

'Frank is right,' said Robert.

Mrs. Willis proceeded: 'Constantine, being fully convinced of the truth of the gospel, changed his name to Sylvanus, resolving to become a pastor to the little flock that he might gather about him; and for twenty-seven years he lived peaceably in that same village, making many converts to the faith. They utterly rejected all the blasphemous books and doctrines of Manichæism on one hand; and on the other, they, of course, and without knowing that such notions existed, were prepared to reject the inventions of Popery. Transubstantiation and the worship of the virgin were plainly against the truths

that they had learned from holy Scripture; and when afterwards called on as Christians to believe them, they preferred death to such a departure from the truth. At the end of the twenty-seven years, the emperor sent down into Armenia an officer named Simeon, with a band of soldiers, commanding them to stone Sylvanus, and to disperse his followers. Simeon seized them all, and led them away to a spot near the village, where he placed Sylvanus in the midst, and ordered his own disciples to stone him.'

'What a wicked, cruel order!' said Fanny; 'surely they did not obey it?'

'No, they said their teacher had been sent to them by the Lord; and in spite of the threats of their powerful enemies, they threw away, behind their backs, the great stones that they were commanded to hurl at him. But, alas! as in the first twelve, and as in the church in all ages, a traitor was to be found. A disciple named Justus acted this wicked part; and by his hand alone, and no doubt with great suffering, and after many cruel blows, the good Sylvanus was murdered.'

'But it was the emperor, not the pope who committed this wickedness,' observed Robert. 'The eastern, not the western church, was the persecutor.'

'Christianity was then as corrupt in the East as in the West.' answered his mother, 'though its

professed heads had not set up such arrogant pretensions. I am not charging upon Rome the shedding of this innocent blood, but showing you where to look, at the period of almost universal apostacy, for the true church of Christ—a witnessing church, which, rejecting all man's inventions, maintained the simple faith of the gospel, loving not their lives unto the death, but willingly suffering for Christ's sake and the gospel. We do not know the exact grounds on which Sylvanus was put to death, because we have none of the writings of his little church; but his fate resembling that of Stephen, produced the same results, in the conversion of the murderer.'

'Did Justus then repent?'

'No, he continued the bitter enemy of his brethren, doing them all the injury in his power, as you shall hear; but Simeon himself, the imperial commander, who had made himself acquainted with the belief of his victims, when he returned to court, could not shake off the convictions that the Lord had awakened in his mind. He tried for three or four years to stifle them; and then, no longer able to resist the Holy Spirit, he gave up the world with all its false delights, and dedicated himself to God: not by going into a monastry, as was the custom of that superstitious age, but, casting off the corrupt doctrines that he had been brought up in, he em-

braced the pure faith, went to a place called Ci assembled the scattered Paulicians, and beca the poor flock all that Sylvanus had been. H the name of *Titus*, and continued to be their sp leader, until the arm of ungodly power was stretched forth to sweep away, if it could simple church of Christ from the earth.'

Thomas repeated, '"The time cometh when soever killeth you shall think he doeth God ser

'The traitor, Justus, had been forgiven brethren, and admitted into their company but after a time some controversy sprung up be him and Titus; where the latter, no doubt, he right view. Justus, defeated, went to a b bishop of Colonia, and lodged an accusation a the flock. This bishop, who according to the rity that you quote, Robert, must have been tor of the church of Christ, immediately appe the emperor to extirpate the heresy by dest the heretics; and in consequence of his appli a huge fire was kindled, heaped up to an im height, and in one dreadful pile Titus with h lieving brethren to the number of some hun were together burned alive."

A shudder ran through the little party, and mas said, 'I never heard of a more horrible b ry: Mamma, the scene must have been so dr that I can scarcely bear to fancy it.'

'And what became of the visible church then?' asked little Fanny, quite pale with emotion.

'A believer named Paulus escaped, with his two sons, Genesius, and Theodorus. They went to Epispalis? and Genesius, taking the name *Timotheus*, became a teacher of the truth, gathering around him all to whom the Lord vouchsafed the gift of faith.'

'The gates of hell did not prevail against that persecuted church,' said Frank, 'but they strove so hard, that it shows the strength of the foundation on which the Paulicians built. What a wonderful result, Mamma, from one copy of a part of God's word!'

'Yes, my dear; and I can tell you of another remarkable revival in this ancient church, from the same blessed source, independent of man's teaching. We have it from the same enemy, a popish monk, who went to the place two hundred years after the first visit of the deacon, to obtain information that might justify farther persecution. A young man named Sergius lived there, a member of the church that some call Catholic: he was learned, clever, and of a fair character. One day a woman, belonging no doubt to the Paulician community, met him and asked him why, seeing that he excelled in learning and erudition, and was also a good man in other respects, why he did not read the holy gospels? Ser-

gius replied, 'It is not permitted to us of the laity to read them, but only to the priests.' The woman, however, told him that he was wrong: that God would have all to be saved, and to come to the knowledge of the truth; but that the priests, corrupting the word of God, and concealing the true doctrine of the gospel, only allowed the laity to hear a part of the Scriptures read, and would not permit them to examine the book for themselves. Sergius, happily, gave heed to this good counsel, and began diligently to study the Scriptures. He became a most enlightened believer and teacher; and, under the name of Tychicus, he instructed many. During thirty-four years this eminent apostle of a pure faith traversed all the places where St. Paul had labored, and spread the truth more widely than any of his predecessors had done. The persecuting monk, whom I before told you of, Peter of Sicily, quotes a passage from an epistle of this evangelical missionary, wherein he says, "I have run from east to west, and from north to south, preaching the gospel of Christ, and laboring on my knees." What a blessed testimony!'

'And did they kill him too, Mamma?'

'You shall hear in the very words of the same Peter, of Sicily, who has given us his history. "At length, by the just judgment of God, being cut in two by an axe, as one who had cut in two the

church of God, he was sent to eternal fire." Such, alas! have always been the deeds, and such is still the language of that church which condemns all who protest against her idolatrous superstitions.'

'This church of the Paulicians,' said Thomas, 'reminds me of the parable of the grain of mustard seed. A very small thing, when Constantine sat studying the good deacon's present; and spreading into wide branches when Sergius travelled through so many countries. What were the people whom he converted?'

'Just what the poor Romanists are at this day,' replied his mother; 'blind people led by blind guides. The charges brought against Sergius prove that he persuaded men and women to forsake the foolish and unchristian practice of becoming monks and nuns; that he preached against image-worship, and against the submisson of the people to an ungodly clergy who led them to destruction. He would not acknowledge the mass, nor pray to the saints, nor believe anything contrary to God's word; and his convincing others was called cutting the church of God in two, and most cruelly punished by cutting his living body asunder with an axe.'

'How long did this sect last?' asked Robert.

'A sect everywhere spoken against, as were the apostolic sect in Paul's days,' observed his mother. The first emigration of the Paulicians was about the

year 775, and many continued to prefer exile to the cruel persecutions of their own countrymen. Peter of Sicily visited them in 870, and his bitter enmity no doubt hastened their movements, for a large number immediately afterwards passed into Bulgaria, where they were still persecuted with unrelenting malice; and the greater part were driven to the westward, to Germany, Italy, and France, where they went by many different names, but most frequently by that of Cathari, or Puritans. We cease to know them as Paulicians only, from the time of their quitting their own country; and we shall next find them, the true witnessing church, established in Europe under the title of Albigenses.'

'Indeed!' said Robert: 'are you then able, Mamma, to indentify the Albigenses with a body of people whom I supposed to have no possible connection with them except in so far as their doctrine agreed?'

'If you read Faber's learned work on the ancient Vallenses and Albigenses, you will be satisfied on that point. It must be remembered, always, when we hear the Albigensian church accused of Manichæism, that they received their first light through the ministry of these Paulicans, originally the inhabitants of Mananalis, and converted by means of the holy Scriptures from that frightful heresy, which they utterly cast away; but which their per-

secutors found it convenient still to charge them with, in order at once to excuse their own violence, and to make the people afraid of listening to them. Against the lives of these Christians no charge could be brought; they were irreproachable; so much so, that Peter is obliged to call them wolves *in sheep's clothing*, knowing that all could bear testimony to the harmlessness and purity of their characters. Their doctrine was the gospel; the gospel alone; and consequently it could not agree with that of an apostatizing church; and to prevent the possibility of its being brought to that true standard, they asserted that it was Manichæism—a heresy so vile, that nobody would desire to come into contact with it. Now, cannot any of you bring another mark of that discipleship which belongs to Christ's church alone, and fix it on the Paulician Christians?'

'Oh yes, I can:' answered Frank. 'Our Lord said to his disciples, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven: for in like manner did their fathers unto the prophets." Certainly the Popish historians have said "all manner of evil, falsely" of the Paulicians, and that for Christ's sake and the gospel; and

as for the way in which they treated them, it seems just the same lot as that of the saints of old, who were stoned, slain with the sword, sawn asunder, hiding themselves in dens and caves of the earth; tempted, afflicted, scourged. Robert, has the church that you call Catholic ever suffered such usage at the hands of the world for Christ's sake?'

'Don't ask me any questions now, dear Frank,' said Robert, who was sitting with his hand over his eyes: 'I am trying to think, and to pray, and to prove all things, that I may hold fast that which is good. So far as regards the Paulicians, I cannot deny that their history corresponds in all respects with what was predicted of the church of Christ upon earth; and even supposing that they had been the worst of heretics and sinners, the power that hunted them like wild beasts, and put them to a cruel death, could not possibly be acting according to the Spirit of truth, who, by the mouth of Paul, has said, "The servant of the Lord must not strive, but must be gentle unto all men, patient, in meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." But still I want to trace this suffering church, to see whether the same testimony was borne in the same spirit in different places, during the time when, as the homily says, "the whole world, as it were, continued drowned in

idolatry, for 800 years and more." We have not yet got beyond the third of those eight centuries."

'We have seen the church driven out of Asia, into Italy, Germany, and France,' said Thomas: 'and now we must look for it in those countries.'

CHAPTER V.

A WITNESSING CHURCH—THE CANONS OF ORLEANS.

'You will remember, my dear children,' said Mrs. Willis, 'that it pleased God by the instrumentality of a woman to bring Sergius to the knowledge of his truth, through the reading of the Scriptures at her recommendation. In like manner we find, from the record of their enemies, who are still the only historians of these events, that the same truth was made known to the martyrs who suffered in Orleans. How long the pure faith of the gospel had been secretly held among a few believers there, we do not know: but it seems that it was first introduced by a female from Italy, to which country, you know, many of the Paulicians emigrated from Bulgaria, about the beginning of the tenth century. This woman travelled from place to place, and as the Popish writers express it, "seduced from the faith persons of every description; not only simple laymen, but likewise many even among the most learned of the clergy." At Orleans she dwelt for some time; and besides many

others, two of the very highest in rank and learning among the clergy, named Heribert and Lisoye, became converts, and spread very widely the faith which they had received.'

'Were they Romish priests, Mamma?' asked Thomas.

'Yes, my dear, regularly ordained priests of the Romish church. In the course of their missionary work, they privately preached the gospel to a young man named Herbert, who was a clerk in the employ of one Arefaste, a military knight of Rouen, but went to Orleans to prosecute his studies. On his return, longing to make his patron a partaker of the like precious faith, he declared to him the truths that he had himself received; but Arefaste rejected them, and communicated the matter to the Duke of Normandy, who reported it to the king; and at the same time Arefaste offered his services to search out and to exterminate the heretics who dared to believe otherwise than as the "church believed." You will be shocked at the base deceit by which he obtained the desired information.'

'I may be shocked,' said Frank, 'but not surprised. I always remember that Satan ever transforms himself into an angel of light, when he wants to deceive God's people.'

'In the present instance, the knight first made use of all the superstitious inventions by which the Po-

pish church undertakes to keep its members from evil; engaging also, while acting this wicked part, to attend the mass every day, and to partake in the Romish communion. He then disguised himself as a poor scholar, went to Orleans, sought out Heribert and Lisoye, and encouraged them to speak freely to him the truth as it is in Jesus; which they, anxious for the salvation of a soul, of course did.'

'O Mamma,' exclaimed Fanny, 'what a deal of Judas there was in that!'

'It was the "deceivableness of unrighteousness" in the Man of Sin,' observed Thomas.

'It was the wicked seeing the righteous, and seeking occasion to slay him,' said Frank.

'It was him born after the flesh persecuting him that was born after the Spirit, as of old, my children,' said their mother; 'but the flesh when robed in the garb of Popery becomes doubly hideous. You know that, at the sight of this "woman" the apostle John "wondered with great admiration." Arefaste fully succeeded in his treacherous mission: he not only learned what were the doctrines of the two principal clergymen, but included in his charge ten canons and four laymen, whom he accused, as was usual, of the most horrible wickedness, even worse than what was really taught and practiced among the Manichæans, with whom they always classed these holy and devout men.'

'And what did they do then, Mamma?' asked Fanny.

'The king called together his prelates, and they all sat in judgment in the cathedral, where the prisoners were brought, and called on to hear the charges of Arefaste. So far from denying the doctrine that they really held, they gloried in confessing it. We may be sure that every method was tried to shake their faith and constancy: the Popish officer, called the actuary of the Synod of Orleans, who gives this account, says that the king and the prelates, and all their party, labored for eight hours to convince them of their error, and to bring them back into the church, but in vain. He has recorded their answer; and I will give it to you word for word. You will see at once by that answer what manner of spirit the martyrs of Orleans were of. They said, "The doctrine which you hold, you may tell to those who savor of earthly things, and who believe the figments of carnal men written upon animal parchment. But to us, who have the law written in the inner man by the Holy Ghost, and who relish nothing save what we have learned from God, the Creator of all things, you vainly propound matters which are superfluous, and altogether alien from sound divinity. Put, therefore, an end to your words; and do with us what you list. We already behold our King reigning in hea-

venly places. With his own right hand he is raising us to an immortal triumph; and he is, even now, about to bestow upon us the fullness of joy celestial." This was their final answer, taken down by the actuary, who still declares that they confessed themselves guilty of all the charges brought against them.'

'I dare say they did so,' said Robert.

'I can never believe a word of it,' exclaimed Frank.

'What I mean,' said Robert, 'is this: you see that in writing the history of these cruel persecutions, it was necessary to invent false charges, shocking to every mind, in order that nobody might feel any sympathy with the sufferers, or be tempted to inquire into their doctrines: but in that closed court, with only a bigoted king and priesthood present, I dare say they were taxed with the belief which they really held, as our own martyrs were; and called on to recant. If so, they readily confessed the things laid to their charge; and that noble answer showed their willingness to lay down their lives in defence of them.'

'Robert is right,' said Mrs. Willis. 'Another historian, Dupin, states that the points on which they differed from the Romish church, and which they maintained with their lives, were these: I. That baptism did not procure the remission of sins. II. That consecration by the priest did not change the

sacrament into the body and blood of Christ. III. That it was unprofitable to pray to the holy martyrs and confessors. They also rejected the worship of the cross, and other idolatrous images; and their answer is a direct refusal to admit these things on the authority of man.'

'Of course, no mercy was shown them,' observed Thomas.

'Alas! no. The king set his queen, Constance, to keep watch at the cathedral door to prevent, as it was said, the people from rushing in and putting them to death; but, really, no doubt, to prevent their learning anything that passed. Then the canons were degraded by the prelates: that is to say, Fanny, they were deprived of their holy orders. It would be too great a disgrace to the church that calls itself infallible to have any of its ministers suffer death as a criminal; so a ceremony is gone through, very absurd, called degradation. The offender is robed in his priestly garments, the cup being put into his hands, as though he were about to celebrate the sacrament; then it is snatched from him; his robes are pulled off, the tonsure, or round patch of skull shaven bare on the top of his head is defaced, by taking off the hair that encircled it; his palms are well scraped, to get off any holy oil that may be supposed to stick to them, and he is struck on the breast by a bishop's crosier. All

this was done to our own blessed martyrs, bishop and clergymen, in Mary's reign; and it was dor to the canons of Orleans. What followed next, shudder to tell you One of them, named Stephe had been the queen's confessor; and she, not sati fied with what they had all suffered, and the to turing death before them, took a stick, and with h own hand thrust out one of his eyes.'

'Oh, Mamma, Mamma!' cried Fanny in agon 'could a woman and a queen do that?'

'Ah, my love, history is full of such barbaritie committed by women on the innocent sheep o Christ's fold, when those women were doing th work of Babylon the Great, the mother of abomin tions.'

'Were they executed immediately?' aske Thomas.

'Yes; they were taken straight from the churc to a hamlet beyond the walls of the city, whe a great fire was kindled; and out of the sixtee accused, fourteen were burned. Two recanted, b they were not of the clergy. Here, Robert, is an ther way-mark of the church that you asked me ho I could trace. The blood of Constantine, shed o the plain of Mananalis; the smoke of that dreadf pile where Simeon and his hundreds perished b fire; the red stream gushing from the divided bod of Sergius; and now again the funeral blaze of O

leans—these are memorable way-marks, to show thus far the footsteps of that flock whose Shepherd said unto them, "In the world ye shall have tribulation." Oh, my beloved boy! the church of Christ is not to be found occupying a throne of temporal dominion, saying, "I sit a queen, and am no widow, and shall see no sorrow," but a mourner, whose divine Spouse is still absent from her sight, which causes her to go sighing because of the oppression of the enemy.'

'I see it, mother; and what is better, I feel it also. There appears to have been a perfect unity among the different classes of sufferers for Christ's sake.'

'Yes: one Lord, one faith, one baptism, they all held: their doctrine was one, in simple accordance with the holy Scriptures: their practice was one in purity of life, and blamelessness of character When we have traced this sorrowing church a little farther on her thorny way, we will show that more at large.'

'I suppose you will go on to the Albigenses, now, Mamma,' said Frank.

'No, I shall first pass over into England.'

'But then you must skip a very long period, of some centuries.'

'By no means: the martyrs of Orleans suffered in the year 1017, and in 1160 we shall find the Pauli-

cians in this country, bearing the same testimony, and suffering the same fate. Still, however, we have only the story as told by their murderers; for in those dark times no means were possessed by the persecuted people of God for making known their own case. The art of printing, you know, was not then invented; and the countries in which they sojourned, strangers and pilgrims in every sense, were so completely under the rule, and in the power of their adversaries, that they could not lay up a record anywhere. Whatever they wrote was sure to be sought out and destroyed; and any person who favored them was not less sure of being speedily put out of the way. What was written was never expected to fall into the hands of men who would so search and examine and compare the stories of the persecutors that, by the overruling Providence of God, they are enabled to condemn the church of Rome out of her own mouth, and out of the mouths of her chosen advocates; and by the same authority to vindicate the characters of those whom she massacred. It would be interesting and instructive to have some of the writings of these believers; and to learn their history from themselves, or from such as knew and loved them: but it is more interesting, more instructive, to trace them in the narratives of their pitiless tormentors, and to find how truly it was with them as with Daniel of old, when the presidents and princes sought to find

occasion against him concerning the kingdom: "But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."'

'Had the Paulicians no faults? Mamma,' said Fanny.

'Faults, errors, and sins innumerable, my child, as we all have: but they committed no offence against those who persecuted them; they were perfectly innocent of the things laid to their charge; and the real ground of all the hatred that pursued them even unto death, was enmity against the Gospel of the Lord Jesus Christ, which they proclaimed with their lips, and through the grace of the Holy Spirit, were enabled to adorn by their lives, in the midst of a crooked and perverse generation.'

CHAPTER VI.

A WITNESSING CHURCH—THE PUBLICANS

'Now, Fanny,' said Mrs. Willis, when again little party met around the accustomed table, ' you may expect a short, but bright and clear vie a cluster of the stars to which you have comp the visible church. Very dark, dreary, and sto were the clouds from among which they were mitted to shine forth; and very brief the space those black clouds again closed upon them, shu them out forever from the sight of man; but un to throw a shadow upon the bright heaven w they glow and sparkle in the hand of Him who ca them all by their names.'

'It is a delightful thought,' observed Robert, ' these same clouds of error and darkness can affect our earth, and such as are of the earth, ea The true children of God, like the stars, are r far above them. No such influence can affect real and everlasting condition: the clouds may scure their brightness, and even quench their l as regards men, but between them and God they not come.'

"Mamma,' said Frank, 'I don't like to hear you say that they, the faithful servants of the Lord, can be shut out forever from the sight of man. When Jesus appears on the throne of his glory, will they not also come with Him? Having openly suffered for his name's sake, will they not be openly owned, and honored in the sight of their enemies?'

"'They will, they will indeed, my beloved boy. Not one, not the least, the poorest, the youngest, the most despised among them, but shall be seen and known as a king and a priest unto their God in that triumphant kingdom.'

'The church will be visible enough, then,' observed Fanny.

'And holy, and Catholic enough,' added Thomas.

'Go on, dear mother, with your history,' said Robert; 'you cannot think how my heart opens to the evidence that you bring.'

'I will proceed, then. What was the date of the martyrdom at Orleans?'

'The year 1017,' answered the children.

'Well, it may be supposed that so cruel a butchery committed on ten learned and eminent ecclesiastics, would be much noised abroad, and strike great terror into the breasts of all who heard it. Indeed, it was a bold act, considering how careful Popery is to exalt as much as possible the persons of its priesthood in the sight of the laity; and proves how very danger-

ous the simple truth of the gospel was found to be, when once it obtained an entrance. At that time, there was not a country more devoted to Rome than was our own England. It had been brought into complete subjection to the papal see, and Henry II., in whose reign the event that I am about to relate took place, though he maintained his own kingly authority against the insolent traitor, à Becket, backed by the pope, was a devoted upholder of the spiritual tyranny of Popery.'

'O yes, Mamma,' said Frank; 'I remember well how he got a grant of Ireland from Pope Adrian, that he might conquer it, and reduce it to obedience to the Holy See, as they call it.'

'It was just twelve years before that invasion of Ireland that the poor Publicans were discovered at Oxford.'

'Were they Jews, Mamma, like the Publicans mentioned in the gospels?' asked Fanny.

'No, my love: the word is no doubt a corruption of Paulician. Their doctrine and practice were the same as those of the martyrs already enumerated; the same charges were laid against them, and proved to be false by the very evidence brought to establish their truth. As in the former cases, we have no other statement than that furnished by their bitter adversaries. A monkish historian, William of Newbury, has related it; and from his account

it seems that in the year 1160, there came into England a company of what he calls vagabonds, who had formerly emigrated from Gascony, and spread their doctrine into many regions. Observe, Robert, this writer says, "In the broadest provinces of France, and Spain, and Italy, and Germany, so many are said to have been infected with this pest, that according to the prophet, they seemed to be multiplied beyond the sand of the sea." This is very important evidence; for though it would suffice, if in any age even but two faithful witnesses were found to proclaim the pure gospel of Christ—though those two would form a church—THE church against which the gates of hell should never prevail—still it is worthy of remark that even in the time of the most universal power, and deadly corruption of the nominal church, there were Christians protesting against it, in its own immediate territories, in Italy, France, Spain, who, according to a Popish writer, a hater of them and their doctrine, "seemed to be multiplied beyond the sand of the sea." You will remember that in Israel alone, when Elijah believed that besides himself there was not one true worshipper left, the Lord told him that he had reserved to himself seven thousand men. Not that any who outwardly worshipped Baal were secretly the Lord's: no, the Bible teaches no such thing. The words are, "Yet I have left me seven thousand in Israel, *all the knees*

which have not bowed unto Baal, and every mouth which hath not kissed him." Look not for Christ's people among the open followers of Antichrist, but seek them out in the hiding-places whither they flee to escape from idolatry; or in the place of judgment, of torment, of death, where they stand forth to seal with their blood the testimony of Jesus. But I must read to you something more from this William of Newbury, respecting the heretics whom he is describing as multiplying so fast. "They are mere rustics, and men of inferior condition; whence they are dull in the comprehension of argument; yet if they are once thoroughly tainted with that pest, they will rigidly hold out against all discipline. Hence, it very rarely happens that any of them, whenever they are betrayed and dragged out of their lurking-places, is ever converted to piety."'

'That reminds me,' said Frank, 'of the man born blind, who was miraculously healed by our blessed Lord. He seems to have been a poor and an unlearned man, but though he could not argue a point with the Pharisees, neither could they argue him out of his own happy experience of our Lord's power and mercy. Though he knew but one thing, that one was enough to confound all their wisdom. He said, "One thing I know; that whereas I was blind, now I see." And so, not being able to convert him to what they considered "piety," and

seeing that he also "rigidly held out against all discipline," they excommunicated him.'

'The case is very similar,' observed Robert; 'and as to the charge of being ignorant rustics, it is what we might expect, according to the apostle's words, "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"'

'Even such were the Publicans,' said Mrs. Willis. 'Thirty individuals, men and women, of Teutonic race, speaking that language, were found in Oxford, where they were, as it appears, seeking to spread the knowledge of salvation, and had seemingly convinced a woman, who probably betrayed them. They were poor peasants, quite illiterate; their pastor, named Gerard being the only person of any learning; and to him, says the historian, they all looked up, as their prince and preceptor. When the matter was made known to King Henry, whose love of justice had, you know, induced him to revive in England that great national privilege the trial by jury, he would not allow them to be punished without a hearing, and ordered a council of Popish bishops to be assembled in Oxford to try them. Imagine, my dears, this proud array of lordly ecclesiastics in all the pomp and splendor that Popery delights in, sitting in high state, assum-

ing such powers as belongs not to mortal man, and before them a little body of poor simple peasants, foreigners, without a friend, without an advocate to plead for them, without a witness to bring forward to prove the innocency of their lives, nor liberty to appeal to the word of God in defence of their doctrine, seeing that Popery has set forth another gospel, and tries all things by a perverted rule. How forlorn, how desolate, how hopeless was the case of those poor prisoners!'

'I know,' said Frank, whose eyes were filling with tears, 'another mark of the true church belonging to those friendless rustics in such a court. 'Behold I send you forth as sheep in the midst of wolves!"'

'Poor dear Publicans!' cried Fanny; 'how did they manage to answer, Mamma?'

'Their leader, Gerard, spoke for them all, my love. He was, no doubt, well able to do so. His answer to the examiners was, that they were Christians, and that they venerated the doctrine of the apostles. Then they were questioned upon the articles, both of the Christian and of the Romish faith: to the first they answered Scripturally, and proved that they were not, nor ever could have been, Manichæans, as I will afterwards explain to you. But when they were asked about the sacraments, about Popish baptism, and transubstantia-

tion, and other things where Rome has most widely erred from the faith, they were found stedfast: they would admit nothing contrary to the Word of God: and while acknowledging themselves unable to argue upon all the points brought forward by their cunning adversaries, they positively refused to surrender the faith that they held, or to join in the idolatrous services of the Romish church. They were then threatened with the severest sufferings, which threats, the writer of the story says, they laughed to scorn; and also that they answered in those memorable words, 'Blessed are they who suffer persecution on account of righteousness, for theirs is the kingdom of heaven."'

'Thank God for them,' exclaimed Frank: 'The gates of hell did not prevail against that little church. Go on, Mamma: I ought not to interrupt you, but I do so rejoice in tracing the dear suffering church step by step, all the world over, by its faithfulness to the Lord Jesus Christ.'

'And by its sufferings,' added his mother. 'The Publicans being found so firm in their rejection of false doctrine, those bishops reported them to the king as obstinate heretics, worthy of death; and he, being a ready tool of what he, poor man! had been taught to consider the church of God, even when its deeds were the furthest removed from what the Lord would sanction, passed a most cruel sentence

on these innocent strangers. He ordered them to be all branded on the forehead with a red-hot iron, as infamous heretics; that they should be publicly whipped, in the sight of the people, and driven out of the city. This would have surely been severe enough; but he cruelly added a proclamation, strictly forbidding any person to receive them into their houses, or to afford them any relief, help, or comfort.'

'How dreadful!' said Fanny. 'They would have nothing to eat but what they could pick from the hedges and fields.'

'The hedges and the fields were covered with snow, for it was the depth of winter. Every man, and woman, and child,—for, no doubt there were children among them too,—had a deep, broad brand marked on the forehead; and Gerard, to distinguish him as their leader, had also a similar mark burnt round his chin. Will you believe that the man who wrote this history also tells us, with much satisfaction, that they were all stripped as low as the girdle, their garments being cut down so far, and having been beaten, as he says, "with loudly sounding stripes," they were thus driven from the city?'

'Bruised, bleeding, burnt, naked, and starving with cold and hunger,' observed Thomas.

'And did they perish, Mamma?' asked Fanny, 'did they all perish?'

'Their bodies did, my dear, every one. They sank down in the cold snow, famished and exhausted. William of Newbury says, "No one showing them the slighest degree of mercy, they miserably perished." The wretched woman whom they were said to have converted, and who must have betrayed them, recanted, and returned to Popery; and, I suppose, died in her bed, surrounded by all the false comforts of a false church; but which of us would not prefer the brand, the stripes, the nakedness, the agonizing death of the martyrs, to all that this world can give to sweeten the cup of great Babylon's wickedness?'

'A thousand deaths first!' cried the children; and Thomas said, 'The dear Publicans don't seem to have murmured, Mamma.'

'Murmured! I ought to have told you that the Popish writer says, after stating what their sentence was, they went forth to endure it, "not with lingering steps, but actually rejoicing with much joy; while their master preceded them, and sang, *Blessed are ye when all men shall hate you.*"'

'It is wonderful,' said Robert 'to find the most rancorous enemies of God's people thus bearing testimony that in them were found all the distinguishing marks of pure discipleship.'

'It was absolutely necessary that so it should be, or we could not trace the church at all,' said his mother; 'and he who declared that he would be with his true followers, even to the end of the world, would not leave us without testimony that His promise was fulfilled. A power not to be resisted compelled those Popish chroniclers to record things that otherwise would have been buried in oblivion; taking the wise in their own craftiness. They, of course, had the same notion of the Christian church that your clever authors have, Robert; and so long as they found one party in possession of power, wealth, and authority, spreading by force or by fraud over the surface of the world, pretending to divine prerogatives "as God, sitting in the temple of God," they took it for granted that this was the Catholic church. When, like John, they "saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus," it did not shake their confidence in her, because they brought not to the test of Scripture her pretensions to infallibility. They had pleasure in unrighteousness, and therefore God sent them strong delusion, that they should believe a lie. They never expected a time to come when the poor, persecuted, slaughtered flock should so increase and prosper as to obtain possession of their writings, with full power and liberty to expose them to the searching light of

truth. Very marvellous it is that we should be enabled thus to trace the witnessing church, and to identify it too as THE church, by the sole evidence of its fiercest persecutors. But every step that we take gives us new cause to join in the angelic song, "Marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!"'

'Was the doctrine of the pious Publicans quite banished from England, Mamma?' asked Thomas.

'We cannot suppose that it was,' replied his mother, 'though the strong arm of ungodly power kept down all public manifestation, or the cunning craftiness of this world's wisdom prevented or destroyed any written record of it. The aspect of Christendom was truly and remarkably that of a midnight sky, where black clouds, thickly gathered, obscured the bright stars; or red lightning, by its fiery and destructive glare, so dazzled men's eyes, that they could not perceive them. In seeking, therefore, the visible church of Christ, we must cast our eyes in all directions; for where but now a whole constellation appeared, the thickest darkness may prevail; while in a different quarter, heavy with clouds, some unexpected opening may exhibit a long tract of pure sky, studded with the brilliant orbs that never cease declaring the glory of God:

For ever singing, as they shine,
The hand that made us is divine.

'It was within a few years of this cruel work at Oxford, that certain leaders of the church, thenceforward known as the Albigenses, were examined by a council, assembled for that purpose at the town of Lombers, near Albi; and being found in all points agreeing with pure evangelical truth, and consequently protesting against the unscriptural tenets of Popery, they were formally excommunicated, delivered over to fire and sword, and pursued by such exterminating cruelty, as even the heathen emperors of Rome scarcely thought of practising against the early Christians. You all know the history of the Albigenses!'

'Yes, Mamma,' was the general reply; and Robert observed, 'The grand charge against them was that of Manichæism, but I now feel satisfied that it was false.'

'You shall have proof of its falsehood by and by,' said Mrs. Willis, 'I will now, however, pass over the frightful tale of the crusades against the Albigenses, merely reminding you that in them the Lord sustained an uninterrupted succession of suffering witnesses from the period of which I last spoke; and I will select one from among our own noble army of English martyrs, at a time when, by the invention of printing, and the faithful translation of the Holy Scriptures into various languages, the very pillars of the papal throne had been made to tremble; and whole countries had burst the yoke of

bondage, rejoicing in the liberty wherewith Christ had made them free. Fanny must listen to this story; it is a very touching one, and thanks be to God, we have all the particulars from those who lived in the time, and partook in the faith of the dear martyr whose sufferings I am about to relate to you.'

CHAPTER VII.

A WITNESSING CHURCH—ALICE BENDEN.

The children now placed themselves in attitudes of fixed attention, while their Mamma, looking upwards for a few moments, as if in secret prayer, thus began the tale.

'I need not tell my dear children, that the unhappy queen Mary succeeded her pious brother, young king Edward, in the year 1551. She was, you know, the daughter of Henry VIII. and his first wife, Catharine of Arragon, from whom he sought to be divorced: and because the pope opposed his plan, Henry renounced that proud pontiff's authority, and freed the land from a yoke under which it had groaned for several centuries.'

'Why did the pope oppose him, Mamma?'

'Because the emperor of Germany, Catharine's nephew, was too formidable a person to be just then provoked; he had besides raised that pontiff to the see of Rome, and so bound him to his interests. The emperor did not wish to see his aunt divorced, and his cousin deprived of the succession; so he engaged Pope Clement in their favor; and Henry, rather than be thwarted in his imperious will, did what no prince was supposed to have courage even to dream of—he threw off the papal supremacy altogether, proclaiming himself head of the Church of England.'

'That was a good thing,' observed Thomas.

'It was indeed; and being brought about by evil men, for bad purposes, it shows the hand of God overruling all for the promotion of his glory, and the good of his people. Henry having disposed of the pope's authority, soon accomplished the divorce, put away Catharine, and married Anna Boleyn; who was as great a favorer of Protestantism from principle as Henry was an enemy to popish ascendency from selfishness. No doubt, the injury inflicted on her mother, who was an inoffensive and amiable princess, deeply rankled in the mind of Mary; and the spirit of revenge, long indulged, led to the frightful cruelties that afterwards rendered her reign no better than a great speck of blood on the record of England's history. It is a fearful thing to harbor any evil passion in the breast; be sure it will

one day obtain the mastery, and lead to the commission of some terrible sin.

'Henry was no real Protestant; he persecuted even to a cruel death those who rejected the spiritual tyranny of Rome, as he had done its political despotism; and to keep the consciences of his subjects fettered, you know he caused the dreadful act, called the Six Articles, to be passed; which made it death to deny transubstantiation, or to renounce any of the iniquitous doctrines of Popery.

'Alice Benden was the wife of a man living in the parish of Staplehurst, in Kent, who seems to have been a very bigoted Romanist. It was ordered by the queen and the bishops that a very strict watch should be kept in all places; and if any people were known to stay away from the parish church, where they were obliged every Sunday to worship the wafer as their God, such persons must be taken before the magistrates and questioned as to the cause of their absence. Then, if they were found, or suspected, to have any doubts upon the matter of the wafer, which they called the sacrament of the altar, or to be in the habit of reading the Bible in English, they were sent to the bishop of the diocese, who committed them to prison; and if they refused to do and believe whatsoever the church of Rome holds right, they were burnt alive. Well, Alice Benden was marked by some of the spies, and taken before the justice, one Mr. Roberts, at Cran-

brook, who asked her why she did not go to the church. She told him that she could not do so with a safe conscience, because there was so much idolatry committed there, which was against the glory of God. She meant the worshipping of the wafer, the praying to the Virgin Mary, and other dead people; and to the angels: and kneeling to little crucifixes and images set up in the churches;—all of which is to this day a part of the Romish worship all over the world. The justice, with his people, mocked and taunted this faithful woman, and sent her to their prison. This was on the 14th of October, 1556. After she had remained there several days, her husband asked some of the gentlemen of his neighborhood to intercede for her release. They wrote to the bishop of Dover, who had the chief management of such matters in Kent, and he, willing to oblige them, had Alice brought before him to be questioned. She had then been a fortnight in prison, and the bishop, thinking no doubt she was tired of it, asked her if she would go home and go to the church, like others. She answered, "If I would have so done, I need not have come hither." Then the bishop asked whether she would not go and be shriven of her parish priest, if he let her return home; and she replied, "No, that I will not."'

'What does shriven mean, Mamma?'

'It is what they call the sacrament of penance, or auricular confession. In the Romish church, all

persons are obliged to go at certain times to the priest, and there to declare to him every bad deed, word, and thought, of which they are guilty: to answer fully every question he may put, about themselves, their families, and every thing of all kinds. If they conceal the smallest matter, they are told it is a deadly sin, and they must be lost everlastingly for committing it. If any one would not acknowledge this to be necessary to salvation, he was to be burned.'

'And I will repeat,' said Robert, 'the very words which each person is obliged to use, when coming to tell everything to the priest. It is in all their prayer books, and stands thus: I confess to Almighty God, to the Blessed Virgin Mary, to the blessed St. Michael the archangel, to blessed St. John Baptist, to the holy apostles St. Peter and St. Paul, and to all the saints, that I have grievously sinned in thought, word, and deed, through my fault—through my fault, through my exceeding great fault; therefore, I beseech the blessed Virgin Mary, the blessed St. Michael the archangel, the blessed St. John Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me." So you see, children, the Lord Jesus is not even once named in all this confession.'

'And dead people are prayed to?' exclaimed Fanny.

"Yes,' replied her mother; 'and therefore you see why Alice Benden refused to be shriven. She would

not put such dishonor upon her Saviour as to seek other mediators; or so insult God as to ask forgiveness of her sins in any other way than that which he had appointed. However, the bishop, still desiring to oblige the gentlemen of Staplehurst, then asked her if she would go home, on condition of going to the church, when it should please her. She gave no answer to this: but a priest who stood by, told the bishop that she said she would; and he without further delay, dismissed her to her home. On the following Saturday, Benden did all in his power to persuade or compel his wife to attend the church, but she remained firm in her resolution, never to join in what she knew to be idolatrous worship; and for a fortnight she continued to withstand every attempt to shake her constancy. At the end of that time her husband, going to his church on Sunday, spoke in such a manner of her determined opposition to all their evil ways, that it occasioned her being again taken into custody, and brought before another magistrate, Sir John Gilford, who ordered her to the county prison, the Castle of Canterbury.

'And now, dear children, I must give you a sad instance of the dreadful hard-heartedness that marks this false religion. You know our blessed Lord warned his disciples that their nearest relations should deliver them up to death; and that a man's foes would be those of his own household. The church of Rome makes it a meritorious action for parents and children,

husbands and wives, brothers and sisters, thus to betray each other; and also declares that such as separate from her communion are to be considered as no better than beasts of prey, whom every one is justified in destroying. The miserable man Benden, might not be supposed to have purposely given up his innocent wife to her enemies, if he had not afterwards done such a thing as is hardly to be believed. He went to the constable, whose office it was to conduct her to Canterbury, according to Sir John Gilford's command, and offered for a trifling sum of money to save the man that trouble, by taking her there himself.'

'Poor Alice!' cried Frank, what must she have felt at such cruel conduct in her husband!'

'She felt and acted like a Christian wife,' said Mrs. Willis. 'She could not bear to see her guilty husband expose himself to the world in so shocking a character. So she went at once to the constable's house, and insisted on his accompanying her: he said he was too busy to do so: but on her persevering, he agreed to let his boy go in his place. And thus with no other guard than a little lad, who, of course, could have been no hindrance to her escaping if she had wished it, this patient sufferer set out upon the journey and went straight to Canterbury castle.

'In that gloomy prison many of the Lord's dear people were then shut up, as sheep appointed to be slain. Among them was one Alice Potkins, also from Staplehurst: and of course the two neighbors

were glad to be together, as sisters in tribulation. What they did, showed the calmness with which those suffering servants of Christ could look every danger in the face, and prepare to endure all hardship for the Lord's sake. They had heard that in the bishop's prison, where it was likely they might next be sent, three farthings a day was all the captives were allowed to live on: so Alice Benden and her friend agreed to prepare for such hard living, by spending on themselves only two-pence halfpenny a day, before they came there. This they did for fourteen days, until they were separated.

'At last, Benden went again to the bishop, and begged for his wife's release: but the bishop told him she was an obstinate heretic, who would not be reformed or taught, and therefore he could not deliver her.

'When Benden heard the bishop speak so, he thought to save her by throwing the blame on another. It is probable that the reproaches of his neighbors had made him ashamed of his unnatural cruelty; but, however it was, he tried to place another innocent victim in their hands, and told the bishop that Alice had a brother, named Roger Hall who often visited her, giving her comfort, and money, and persuading her never to turn from her religion. If Roger was kept away, he said, he had no doubt that Alice would soon return. Poor, blind, creature! he understood not that the friend which sticketh closer than a

brother, even the Lord Jesus Christ, was with his persecuted servant, giving her such consolation and support as the dearest earthly friend could not afford. However, the cruel bishop was glad to hear of another whom he might hope to burn; but giving up the one already in his power, was no part of his plan. He immediately ordered Alice to be removed from the general prison to a dungeon, out of every person's sight: and gave directions to his people to watch for Roger Hall, and take him up if they could lay hold on him.'

'Poor Alice!' again repeated the children, and one said, 'she must have felt it the more for being parted from her friend, Mrs. Potkins. Did they ever meet again, Mamma?'

'Yes, my love, they had soon a joyful meeting in the presence of their Saviour. Alice Potkins was not burnt; she suffered a yet more dreadful death. I shudder to tell you, my children; but it is true that she, with four others, men, named Clarke, Chatterden, Foster, and Archer, were purposely and deliberately starved to death in that same castle of Canterbury.'

'Oh, Mamma! how was it found out?'

'The poor creatures contrived to write a letter giving an account of the way in which it was being done; which letter was finished by the last of the five, when the others were dead, or dying; and being thrown out at a window, was, by God's providence

found and preserved. It was printed in Foxe's Bo of Martyrs, and in Bishop Coverdale's Letters of Martyrs, during the lifetime of those who murde them in this horrible way, and could not be cont dicted. With a simplicity most touching, the dy martyrs, who were people in humble life, thus pressed themselves in that paper.

'"We write not these our letters to that int we might not afford to be famished for the L Jesus' sake; but for this cause and intent, that th having no law so to famish us in prison, should do it privily; but that the murderers' heart sho be openly known to all the world, that all men m know of what church they are, and who is th father."'

'May God of his infinite mercy, deliver out that fearful church every soul now in it!' exclaim Robert. 'Go on, dear Mother, and tell us abo Alice Benden.'

'She was carried to a place which I will try describe to you, my children. You must suppos room under ground, with no flooring but the dar earth, and thick walls of solid stone. Half this du geon was taken up with a pair of stocks, a ve cruel instrument for tormenting the martyrs; a between this and the stone wall was just spa enough for Alice Benden to lie, on a little short a rough straw, strewed upon the wet ground. T window was very high, and in front of it there w

a paling, four feet and a half in height, and a yard from the window. Of course, no body could get near enough to make out what was in that dark hole; and the prisoner could only just see the head of any one who came close to the paling and looked over it. Moreover, it was a place not generally known as a prison, being in an inner court, and much out of the way. She was also taken there so privately, that no one heard anything of it. She was allowed, as she had expected, just three farthings a day, that is, a halfpenny worth of bread, and a farthing's worth of drink: nor could she get more for any money she offered the keeper. She suffered much from hunger, and at last prevailed on him to give her only water to drink, and to increase her allowance of bread to three farthing's worth each day.

'When first Alice found herself alone in this cruel dungeon, separated from her dear Christian friends in the castle, and left to shiver with the bitter cold and damps of the season, for it was in the month of January that they put her in 'Monday's hole,' as it was called, she lamented very grievously her hard lot, fearing lest the Lord dealt with her in displeasure, in not allowing her to suffer along with the rest. She prayed with many sighs and tears, evermore repeating, "Why art thou so cast down, O my soul?" and then added at the end of each complaint, these comfortable words: "The right hand of

the Most High can change all." After a little while she received great succor from the Lord, and continued very serene and joyful to the end. It was no small consolation to poor Alice, that about this time her dear brother Roger found out the place of her confinement.

'He had been greatly distressed at his sister's removal from the prison, and at being unable to get any tidings whatever of her. A watch was kept to apprehend him, if possible; but by the Lord's great mercy, he escaped their cruel hands, though often coming to the place to search for Alice. Her keeper was also a bell-ringer of the church; and one morning very early, when he was gone to ring the bells, it pleased the Lord to direct the steps of Roger Hall to this very court; and while he sadly looked about him, he heard a sound which made him go immediately to the place whence it proceeded. It was the voice of his beloved sister, breathing out her sorrowful complaints to God, in the words of David, one of whose sweet Psalms she was singing. I cannot tell you, for it is not recorded, what words of comfort Roger Hall was enabled to address to the gentle and patient captive, or how Alice's heart overflowed with gladness, when she heard his well-known tones, and saw his compassionate face looking over the pales, into her dismal dungeon. Well might she take up the words of the apostle, and say, God who comforteth them that

cast down, hath comforted me by the coming his brother.

She told him her condition, but he could convey her neither meat nor drink; however, he managed give her a loaf, by sticking it on the end of a long le, and putting it through her window. He also ust some money into the loaf, but that was use- s; for as I told you, the keeper's charge was strict- to allow her no more than three farthing's worth f food each day; and no more could she obtain. Neither had she once a change of clothing, or the means of washing herself, during the nine weeks that she lay in this cruel captivity. If you will only imagine, Fanny, what it would be to pass more than two months shut up in my little store room, with a blind before the window, no possibility of getting out, no water to wash in, no comb to smooth your hair, no change of any part of your dress, you may form some idea of what, in respect of personal cleanliness alone, poor Alice must have suffered.

'But then, Mamma,' said Frank, 'your store-room is a nice, airy, clean, dry closet, with white walls, and a good flooring. Poor Alice was in a place far worse than our cellar, under ground, with damp, dark walls, cold wet earth under her, and the straw soon becomes mouldy, you know, and smells, and is very disgusting.'

'Besides,' added Thomas, 'the store-room, small as

it is, would allow little Fanny to run round, and ju about: whereas Alice Benden had just space enou to lie, or stand up, between the stocks and the st wall.'

Robert said, 'And the store-room is full of g things to eat and drink, while Alice had only three farthings' worth of dry bread each day, a water to drink. A draught of cold water, when is shivering with the chilliness of mid-winter in damp place, is no great luxury; what must it h when she could not even by any sort of ex cise, procure the least warmth to her suffering bod

'I cannot think how she kept herself alive,' served Fanny; whose eyes were filling with tears

'It was God who kept her alive, Fanny,' said Mamma. 'It pleased Him to separate her from fellow-sufferers, in Canterbury castle, to sustain [illegible]h all these dreadful distresses, and to per the whole to come to light for our instruction, c warning, our solemn reproof, if ever we give pl to the terrible persecutor and destroyer of His peop

'But how can we give place to Queen Mary, w has been dead so many years?'

'Queen Mary was nothing more than an inst ment in the hands of that persecuting power, to wh I allude. It is not against persons, but against th deadly errors and wicked practices that we spe Tell me, Thomas, what does Christ do for sinners

'He saves them, Mamma, if they come to him.'

'And what does he do for sin?'

'He hates it, and punishes it; and delivers his people from it.'

'Then if you see a person doing sinful things, and if you love that person, and wish to make him happy, what must you do?'

'I must try, Mamma, to convince him of the evil of his sin, and persuade him to hate it, and to come to the Lord Jesus for pardon, and for grace to sin no more.'

'Then your strong objections against the sin would not prove any dislike on your part to the person.'

'Quite the contrary, Mamma; it would prove my love to him. Because, so long as I don't follow his bad example, his sins cannot hurt me; and it is to prevent their destroying him that I speak against them.'

'Well, then, my dears, you will understand by this, how the greatest hatred we can express against the sinful errors of popery, serves to prove our love for the poor souls who will be destroyed by it if they do not forsake it. Of Queen Mary it is impossible to speak or think without horror: she worked all the evil that she could against the gospel of Christ, and the souls and bodies of his poor people; and she died impenitent. We must leave her in God's hand, and consider how we may best guard our own souls from being ever deluded into the same terrible snare, and how we may help to pluck others out of it. Alice Benden herself was once a Romanist; and so were all

who suffered death in those days. Popery is like any other description of wickedness; he who turneth away from it, and cometh to Christ for pardon, doeth that which is lawful and right, and shall save his soul alive.'

'And did they burn poor Alice at the end of her nine weeks' imprisonment, Mamma?'

'No—on the twenty-fifth of March she was summoned to answer before the bishop, and a most piteous object indeed she appeared. Not only were her person and clothing a mass of filth, so as to be loathsome in the sight of all who looked upon her, but her limbs were crippled by the effects of extreme cold and damp, and her whole frame so wasted away with famine, that it was with the greatest pain and difficulty she could move at all. The cruel bishop beheld the poor sufferer, and hoping that she would now do anything to avoid the longer endurance of such horrors, he asked her if she was willing to go home, to attend the idolatrous service set up in the church, and conform to all their ways; at the same time he promised her great favor, if she would consent to do so. Alice told him that she was thoroughly persuaded, by the extreme cruelty of their conduct to her, that they were not of God; neither could their doings be godly, seeing that they sought her utter destruction. Then she showed the bishop how she was lamed and disabled from moving, by her sufferings in the dreadful prison.

en he saw that nothing could be done by all
rbarity to shake the faith of this constant
, or even to make her dissemble, the bishop
her to be removed entirely from the dark and
hole, and committed her to a more decent pri-
lled Westgate. Here her noisome garments
anged and her person kept clean; and after
while every bit of skin on her body became
and peeled off, as if some mortal poison had
bbed on it to destroy it.'

I they put poison upon her, then, Mamma?'

, my dear; it was entirely from the very great
gs she had endured. The skin, never cleans-
nine long weeks, became corrupt; and the
of nourishment helped to dry it away. It
is sometimes in very violent diseases, you
; but she was not otherwise diseased, then,
h the want of everything that serves to keep
man frame in health. Alice remained in this
rison for a month: at the end of that time she
ice more brought before the bishop and other
ssioners, to answer for her faith.'

hat were the commissioners, Mamma?'

ey were persons appointed by the queen to sit
gment on the Lord's little flock; and, if they
neither deceive nor terrify them into forsaking
e faith, then the commissioners had power to
nn them to death. We are not told exactly
passed with Alice Benden at her last examina-

tion; but I can inform you what was the rule by which all were tried, and the manner of condemning them.

'Certain articles were drawn up, and read to the prisoner.' For instance, it would have been stated in one of the articles that she, Alice Benden, having been baptised into what they called the Catholic faith, had now separated herself from it, refusing to attend her parish church any longer. This would be read to her; and the question put, whether it was true or not. The martyrs always denied that they had ever forsaken the true Catholic faith; but admitted that they had entirely renounced the doctrines of the church of Rome, and refused to join in its worship. Alice did so; and her answer was taken affirmatively, that is to say, the clerk noted down that she confessed the first article to be true. Then another charge would be made, that she refused the mass, called the worship of the wafer idolatrous, and denied that the priest could do what he pretended, in turning a bit of cake into God. This Alice did, and so that article was proved. In like manner, they made an article about her not going to confession: and as many other things as they could heap together, showing how entirely she had renounced their false religion. When all were put, and confessed by the prisoner, then the commissioners began to flatter and persuade her to recant; that is, to deny her present belief, and to turn to theirs: telling her it was utterly

impossible for her soul to be saved, unless she belonged to the Romish church; trying to frighten her with the description of the terrible pains of being burnt to death; and assuring her that she should be sent to the flames if she did not immediately recant.

'All this was in vain—Alice was too well taught of God, and too powerfully held up by his Almighty arm, to purchase the possibility of a few years more of mortal life, and an easier death, at the price of her immortal soul. She remembered our Lord's words—"What shall it profit a man, if he gain the whole world, and lose his own soul?" Therefore, by the help of the Holy Spirit, she remained steadfast, unmoveable, and refused to return to their unhappy church. Their attempts having failed, the bishop stood up, and read the sentence against her, which was so shocking, it would make you shudder to hear it; for, my dears, these cruel men used the name of the Lord Jesus, and declared that it was by his command, and for his glory, that they cut this soul off, as they pretended to do, not only from mortal life here, but from the hope of eternal life in the world to come.'

'I could not have fancied any thing like that among civilized people; to say nothing of Christians,' observed Frank.

'Nor I, my child,' answered his mother, 'if I had not myself seen and read the sentences, which were regularly entered in the registry-books, and remain

to this day. But you have not heard the most disgusting part of the business, which is its odious hypocrisy: for, after declaring the person to be excommunicated, or expelled from the church, and a heathen, they deliver her over to the secular power, that is, the sheriff, or other officer, appointed by the law, and request that she may be mercifully dealt with. All the while, they leave the sheriff no power to do anything else than chain the poor victim to a stake, there to be burnt to death.'

'Oh, Mamma,' said Thomas, 'how truly that fulfils God's word, "The tender mercies of the wicked are cruel." But what reason can they find for making such a mock of the word mercy?'

'They pretend that their church is too holy, and pure, and pitiful, to shed blood: so they thus throw the act into the hands of the temporal power, after passing laws to compel them to put to death all whom the church excommunicates.'

'Alice was condemned, with six others, three men and three women, and sent once more to Canterbury Castle, where, in the meanwhile, her former prison-fellows had been starved to death, and their bodies buried in holes around it. She was left here so long as from the end of April to the 19th of June, which was an unusual time. They generally burned the martyrs the day after sentencing them; sometimes in the very same day and hour. The appointed season came at last, however, and all the

seven went together to the fatal place: the scene of great bodily torture indeed, but, for them, the entrance into eternal glory.'

The children all bent forward; and Frank said, 'If you please, Mamma, tell us how it was done. For my own part, I cannot even imagine such a thing, though we have heard so much about it in the history of the Paulicians and others.'

'It is difficult indeed, my love, to imagine such a scene taking place in our own happy England. Happy and free, in that she is delivered from the deadly yoke of popery. Most unhappy, most doubly enslaved, and, alas, most awfully accursed, if ever again she bows her neck to that yoke!

'I will try to give you some idea of the scene; but it is shocking to think of. And remember, my children, that while all the cruel actors in it are gone to their final account, many of them, like Saul of Tarsus, were brought to a sense of their heinous sin, repented, believed, and are with Christ and his dear martyrs in heaven. Let no bitterness possess your minds while I relate it; but think, oh think, if the fiery trial of a few moments appear dreadful in your sight, what must be their punishment who never repented their murderous crime. "Who among us can dwell with the devouring flame? who among us can dwell with EVERLASTING burnings!"

'On an open space, three large thick poles, or stakes of strong wood were fixed in the ground;

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and all around them lay a vast number of faggots, made of such wood as they chose to use: if the sheriff had any merciful feelings, he took care that the wood should be dry, and quick to kindle: but alas! there were instances where it was all so green, and unfit for use, that some, Bishop Hooper for instance, were more than half an hour in torture before the flame could burn fiercely enough to kill them. We will hope our Alice had dry wood; but it matters not now: she is where no heat can light on her. Besides the faggots, there were bundles of reeds, which would catch the flame easily, and kindle the larger wood. Furze too, and dry thorn-bushes, were sometimes used. An open space was left round the stakes; armed men, with spears and javelins, stood by; and some hundreds of spectators waited to behold a spectacle which was meant to strike terror into them, but which was the means of bringing many a doubting, trembling, concealed believer to the bold and open profession of the faith. The crown of martyrdom appeared so very glorious, when it was actually put on, that those learned to desire it who had before shrunk from the idea of such a death. The support granted to the sufferers so evidently showed them endued with power from on high, that weak hands were strengthened, and feeble knees confirmed, by the very outrages committed to terrify and overwhelm them.

"All being prepared, as I have told you, and a

small parcel of fire kept burning at a little distance, to kindle the pile when it was time, the people in breathless anxiety turning their eyes in the direction of the castle, at length the sad, but glorious procession approaches. They see it at some distance slowly advancing to the spot. First comes the sheriff, with his assistants, and a priest or two of Rome, to make one more attack on the constancy of the martyrs, under the awfully trying circumstances of their last struggle with the weakness of the flesh. As the party draws nearer, three men are seen, and four women, guarded on either side by the bill-men as they are called, carrying axes and other weapons. Now a sound is distinctly heard, rising above the hum of the multitude, and the bustle of the executioners, who are rattling the iron chains prepared for binding the victims to the stake. That rising sound is the low, soft chanting of a psalm, by the martyrs; and the tones become more clear, more loud, more mingled with joyous notes, as they draw toward the place of their final deliverance. They are pale, and wasted with long imprisonment and cruel usage; but their eyes are lifted up to heaven, and their steps do not falter as they approach its appointed gate. The people are hushed; but whispered prayers from many a quivering lip, and the tear bursting from many a closed eyelid, tell what deep and tender sympathy is felt for those devoted sheep, coming to the slaughter in their Master's spirit, and for their Master's cause. They

have reached the place; the sheriff's men take their station round, keeping off the press of the populace, while the chief officer, to whose merciful dealing the harmless victims had been commended, is compelled, whatever his real feelings may be, to continue close beside them.

'And now the first act of the terrible scene is to be performed; the martyrs quietly begin to take off their outer garments, delivering them to the bailiffs, or to such friends as may have had boldness enough to venture near them; for it was a matter of suspicion, sufficient to cause a person's apprehension, that he, or she, should have comforted a martyr at the stake. Silently and tranquilly they put off those earthly vestures, prepared to appear, before many minutes shall have passed, wrapped in a robe of flame; and then to be clad for ever in the garments of immortality.'

Here Fanny ran across, and still keeping her precious Bible within one little arm, clasped the other round her Mamma's neck, awaiting, with face buried on her shoulder, the rest of the affecting tale.

'Well, my children,' said Mrs. Willis, 'if it becomes too painful for poor human nature to bear the thought, remember that such has been the lot, not only of the servants, but of their Divine Master. We see, in the eleventh chapter of the epistle to the Hebrews, first the nature and the end of saving faith, and then the usual portion of God's chosen people.

The church has now known a long period of peace; and the time may shortly arrive when the enemy shall be loosed for a season against it. If it should happen in your day, oh, may my children, my beloved children, be so united by faith to the Lord Christ, as to be prepared, under all trials, to take up the confident words of such saving faith, and say, "The Lord is on my side, I will not fear what man can do unto me!"

'Now let us return to our dear brethren and sisters. When all were undressed, so far as to prevent either the waste of useful clothing, or the additioual torture occasioned by the burning of garments, tight about the body, they all kneeled down together, some on the ground, others on the faggots that lay scattered about, and prayed aloud to the living God, with so much fervency, zeal, and devotion, that it moved all hearts to hear and see them. The subject of these dying prayers was nearly the same in all cases. First, they made a most humble confession of their guilt, as sinners before God, deserving not merely the scorching of the flames that awaited them, but the burnings of the fire that is never quenched. They always did this: the nearer sight they had of the glorious majesty and purity of the Most High, the deeper was their abasement before him. They did not rush to death in a fit of blind zeal, or with a vain-glorious boast of their doings; for they knew what St. Paul says, "Though I give

my body to be burned, and have not charity, I am nothing.' When the martyrs had thus confessed themselves guilty and vile, and deserving only of wrath, oh, how sweetly and fervently did they bless the Lord God for the free gift of eternal life, bestowed through his dear Son! They had not the least doubt of going to heaven; because they knew in their hearts that they loved the Lord Jesus; they had come to him for salvation, not trusting to any other; and they had his own precious word to assure them "Whosoever cometh to me, I will in no wise cast out; but will raise him up at the last day." "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." Now, the martyrs knew in whom they believed; they had committed their souls to his keeping, and they knew that he would preserve them unto the end. Therefore, they rejoiced and gave thanks, in the same breath with their confessions of sin.

'Then they earnestly prayed for forgiveness on behalf of their murderers; beseeching God to change the hearts of those in authority, to open the eyes of such as were in error, and to keep his servants stedfast in the faith. That beautiful petition in our litany must have been often on their lips: "That it may please thee to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under

." They gave the Lord great thanks that
, as they expressed it, made them worthy to
death for his Name's sake: that ever he had
them to so great honor and glory as to seal
uth of his gospel with their blood. This was
ject of such rejoicing and thanksgiving that
did not know how to leave off, and it wonder-
affected all around them.

When they had ended these prayers, they got and walked to the stakes. I see by the cuts in very old copy of Foxe's Martyrology, which were epared under his own direction, not long after the vents took place, that the four women were fas-ned to two of the stakes, and the three men to the ther. It was done by passing a strong iron chain ound their bodies, and making the ends meet on he other side of the stake, to which they were astened by a smith with a hammer and large staple. Our Alice and another woman were thus secured ogether, standing upright, with their backs to the take which was between them. Then it was that Alice shewed how sweet a spirit was in her to the ast; for as soon as she was fastened to the post, she addressed a man named John Banks, whom she saw standing near her, and throwing her handker-chief to him, bade him keep it for a remembrance of her; then took a white lace from around her, which had confined some part of her dress, and handing it to the keeper of the prison, begged him

to give it to her brother Roger Hall, and to tell him that it was the last bond that she was bound with, except the chain.'

'I must think,' said Robert, 'that Alice intended by that message to assure her dear brother, how free her spirit was from any bondage, such as that spoken by the apostle of them, who, "through fear of death, were all their lives subject to bondage;" and how fully she partook in the liberty with which Christ makes his people free. It was a beautiful message, and must have given no small comfort to the brother of the blessed martyr.'

'I think so too,' said his Mamma.

'Alice then drew forth a bent shilling, and gave it also to the keeper, beseeching him to desire her brother Roger to take it to her dear father, and with her obedient salutations return it to him, showing that it was the first piece of money which he had sent her, after her troubles began, that she had kept it all along, and now sent it to him, that he might understand she had never lacked money while she was in prison.'

'It was likely to comfort him, to know that she did not want money in prison,' said Frank. 'But, poor dear Alice, she could not use her money, for the cruel people would not let her buy food with it. Did she say any more, Mamma?"

'I do not know, my dear: Foxe mentions no more than I have told you, excepting that they all

died very joyfully. I suppose when all was quite ready, the priests tried to frighten them with the assurance that they must eternally perish, if they did not acknowledge the false church of Rome; and offered them the queen's pardon, if they would recant. But we know that they were not moved from their stedfastness by it. The wood was heaped high around them so as to make a pile, but not so as to conceal them. The reeds being laid about the lower part of the pile, first caught the fire; and so, by degrees, it rose and cracked around and above them, scorching their flesh, drying up their sinews, blackening and shrivelling their patient countenances but not forcing from them one cry, save that of meek and humble supplication to the Lord, that he would graciously receive their souls, which they commended into his hand, as their Creator and Redeemer. It must have been a fearful sight: a flame so large as to destroy at once the full-grown bodies of seven individuals; it must have been an agonizing pain that reached the vital parts, by consuming the tender flesh from their bones. But they cast themselves upon the sure promise, "As thy day, so shall thy strength be;" and even for such a day as that, they found the strength which the Lord gave sufficient to bear them through.'

Little Fanny again hid her face on her mother's shoulder, and sobbed out 'Mamma, Mamma, save me from Popery!'

'I cannot, my love, any more than I can save you from any other sin. God alone can preserve you or me from that terrible delusion.'

'Surely, Mamma,' said Thomas, '*you* could never be in any danger of falling into it. You know it too well, and hate it too much for that.'

'I do know it well, Thomas, through God's mercy; and by his grace I hate it with perfect hatred, because it is his enemy. But our own strength is utter weakness, our own wisdom sheer folly; and if I placed my trust anywhere but in his directing and restraining love, I might be given over to that strong delusion, and I believe the lie which I now abhor.'

CHAPTER VIII.

THE UNITY OF THE CATHOLIC CHURCH.

'We must now go back,' said Mrs. Willis, 'to the earlier period; for the days of Alice Benden were the last of those eight hundred years and more, spoken of in the homily, during which the whole world continued drowned in idolatry. Throughout this period, there was an ark floating above the surface of that drowned world; and that ark was the Church of Christ.'

'What we want,' said Frank, 'is to prove that the people who were so cruelly persecuted and punished were not heretics, as their enemies called them; and also that they all held the same faith. You have often mentioned, Mamma, that the old charge against the Paulicians was repeated against all the rest: they were accused of being Manichees. Even the Albigenses, the latest of them, were always called so.'

'It is very important, my dear, to show the utter falsehood of that accusation, because Manichæism was a most frightful heresy; and as no lie is of the truth, so no Manichæan could be a Christian. Now, I cannot enter into all the vain and wicked falsehoods of that system; but I will name a few of the points that distinguish it from all others. They held that there were two creating powers, good and evil: and that all material things were produced by the evil spirit: they acknowledged in some sort, the coming of our Lord Jesus to save the world, but denied that he had any real body or substance, affirming that his personal appearance was only a vision, and consequently that he did not suffer on the cross, or die, but only seemed to do so. They utterly rejected as false, the whole of the Old Testament, while they thus made the New Testament no better than a fable. They never tasted meat, because, as they foolishly and wickedly supposed, all animal matter was produced by the evil one. They

held it right to forswear themselves, whenever it was likely to help them in concealing some secret doctrines of their sect; and their moral principles were so bad as to lead to very great and open sinfulness in their lives. Now, we will just see how far the martyrs who suffered under this false charge, have been proved by their greatest enemies to be innocent of it. And first the Paulicians: Peter of Sicily describes the different leaders, Constantine and his successors, as positively rejecting the writings and doctrines of the Manichæans; he says that Constantine "led a life of most exemplary godliness," and that all the sect constantly insisted that "both priests and people are in duty bound to the constant perusal of the gospel," which would never leave them under a license to sin, as we well know. He calls them wolves, but says they were clad "in the decent garb of harmless sheep;" and he declares that the New Testament which they possessed in his time, was "free from all interpolation, and erasure, and corruption, in the precise words of the genuine copies used by the whole church Catholic:" those are his words.'

'And that is enough, Mother,' said Robert. 'Men who wished to make the Holy Scriptures known to all, and who themselves walked blamelessly, according to those Scriptures, and readily laid down their lives for the faith set forth in them, could be none other than orthodox believers.'

'I am glad you see it so my dear boy. Next, the Canons of Orleans were accused on the same grounds, by the treacherous Arefaste, and they not only steadfastly denied the charge, but by their noble declaration which I repeated to you, proved what was their faith, what their hope, and crown of rejoicing, beyond a doubt. I did not, however, relate to you a persecution that occurred against a teacher named Bruis and his followers, in Dauphiné, Provence, Languedoc, and the neighboring counteies. They were of the same widely extended church, Bible Christians, and protesters against popery; and were, of course, denounced as Manichæans. A charge on which some of them were condemned, curiously proves the self-contradiction of their enemies. It is said that on a certain Good-Friday they collected together as many crosses as they could, and forming of them a large fire, they roasted at it a quantity of flesh meat, from which they made a hearty meal, inviting the people to partake. This was a rough way certainly, of protesting against the worship of wooden crosses, and superstitious fastings; but how does it agree with one of the strictest principles of Manichæism, which forbids the eating of any animal food whatever, for the false reason that I before told you of?'

'It proves,' said Thomas, 'that a "lying lip is but for a moment."'

'We now,' said Mrs. Willis, 'come again to the

poor Publicans of Oxford. It is quite enough to quote the words of their enemy, William of Newbury, who says, "Being questioned in succession concerning the articles of our holy faith, they answered rightly, indeed, so far as respects the substance of the heavenly Physician." That is to say, they proved themselves perfectly free from the leading heresy of Manichæism, which denies altogether the *substance* of our Lord's body: he goes on, "But respecting his remedies by which he designs to heal human infirmity, that is to say, the divine sacraments, they uttered perverse things." In other words, they refused to make a saviour of such helps as the Romish church has invented, and rested their hope of salvation on the Lord Jesus alone.'

'And did they reject the Old Testament, Mamma?' asked Thomas.

'I think you will smile when I give you the particulars of the accusation on that head, brought against the Albigenses at Lombers in 1176. The French historian, Bossuet, a very famous and most unprincipled writer, thus quotes the story, "In the province of Toulouse there were certain heretics, who assumed the name of Good men, and who were supported by the knights of Lombers. These said that they received neither the Law of Moses, nor the Prophets, nor the Psalms, nor the Old Testament, nor the doctors of the New; save the gospels, the Epistles of St.

Paul, the seven canonical epistles, the Acts, and the Apocalypse."'

'Why, that is the whole New Testament, at any rate,' exclaimed Frank.

'Yes; and it is proved by a reference to one of their own public creeds, and confirmed by the report of the bishop who acted as spokesman on the very occasion alluded to by Bossuet, that they received Moses, and the Prophets, and the Psalms, as having been testified to by the Lord and his apostles, but rejected those apocryphal books which are sometimes found bound up in our old Bibles, separately between the Old Testament and the New, but which in the Romish Bibles are scattered about, mixed up with the inspired books, and considered of so much importance by that church, that to reject them is treated as a rejection of the whole volume. The Jews, the appointed keepers, as they also were the sole writers of those oracles of God, distinguish them under three heads, which they call the Tora, the Nebiim, and the Cethubim, whence we also find our Lord saying, "All things must be fulfilled which are written in the *Law* of Moses, and in the *Prophets*, and in the *Psalms* concerning me." And because the Christians of Toulouse used the same form of expression to denote the canonical books, refusing to receive the apocryphal writings, some of them most fabulous and mischievous, and all uninspired, as the word of God, they

were described as rejecting the Old Testament altogether.'

'I must confess,' said Robert, 'that I have seen in the writings of some Protestants of our own day, either a great deal of ignorance, or a great deal of dishonesty, as regards these matters.'

'I know that very well; and I am the more anxious to bring before you all a fair statement on behalf of the persecuted sheep of the Lord's fold. To return to the proofs of their freedom from the Manichæan heresy: these prisoners at Lombers, being unwilling to suffer as evil-doers, made a declaration of their faith to the assembled people, in a form as nearly as possible resembling what we call the Apostle's creed; and so orthodox that their judges had only one way left of giving any color of justice to their condemnation; they knew that it was a rule with these simple Christians, who strove to fulfil to the letter every precept of the gospel, never to take an oath; but this was not generally known to the ignorant people. So, in order to make it appear that they had not told the truth, in making this confession of faith, the bishops required them to swear to its being their real doctrine; and on their refusing to do so, they were pronounced deceivers, and concealed Manichæans.'

'Ah, but you told us that the Manichæans were at liberty to swear anything, and as falsely as they chose' observed Thomas.

'And therefore,' said his Mother, 'those were not, could not be Manichæans, who preferred an unjust condemnation and violent death to taking any oath at all.'

'I see it plainly, Mamma.'

'I must tell you, also, that the historian Bossuet, whom you will often find quoted by writers on church history, was so dishonest as to suppress every word of this, though it is all in the narrative of Roger Hovedon, from which he quoted the first part of the story. He just gives the charge of their rejecting the Bible, and there breaks off, with these words, "Without speaking of the remainder, this is quite sufficient to make our Protestants blush for the errors of their ancestors."'

'Bossuet, bishop of Meaux,' said Robert, as he wrote it in his memorandum-book, 'is set down in my tablets, as a convicted slanderer. I shall not forget how far I may believe anything on his testimony. Go on, Mother: one thing remains to dispose of; the false belief in two creating powers.'

"In the year 1178, as Roger Hovedon relates, Raymond and Bernard Raymond, and other principal men among the Albigenses, were put on trial before the Pope's legate at Toulouse, on these same unfounded charges. These are the words of the historian, as bigoted a papist himself as any, "In return, the heretics flatly contradicted all these charges: declaring, that their enemies had borne false witness

against them. For, publicly, before the aforesaid cardinal and bishops, and all present they spake, and confessed, and firmly asserted, that One only God the Most High had created all things, both visible and invisible; utterly denying the existence of two independent principles." And, to sum up all, I will give you a passage from a French historian, Vignier, who could have no possible motive for misrepresentation where the credit of his own religion, the Romish, was so much involved. He says, "A person from Gascony, worthy of confidence, affirmed to me that he had read one of their confessions written in the ancient Basque language, and presented to the Chancellor de l'Hopital before the breaking out of the second troubles in France. This confession entirely agreed with the doctrine of the Valdenses; and in no part of it could be detected any trace of Manichæism. In it they expressly declare that they receive the canonical books of the Old, as well as of the New Testament; and that they reject every doctrine which either is not founded on them, or which contains anything contrary to them. Whence upon this principle, they profess to repudiate and condemn all the ceremonies and traditions and ordinances of the Roman Church; saying that she is a den of thieves, and the harlot of the Apocalypse." This, in fact, is the true explanation of the whole matter: like the martyrs of the Reformation among

us, the church of the Paulicians, the church at Orleans, the Publicans in Oxford, the Albigenses of France, and all other branches of that vine which the right hand of the Lord planted, took the pure Word of God as a light to their paths, and by its steady beam not only discovered but removed far from them the unscriptural inventions of man; content to suffer, even unto death, in their earnest contest for the faith once delivered to the saints. In that which usurped the title of Christ's holy, Catholic, and Apostolic church, they clearly saw the mother of harlots, sitting on the throne of her seven-hilled city: they pointed her out to others, bidding them not partake in her sins, lest they should also receive of her plagues; and for this the woman seized them in her powerful grasp, until she became drunken with their blood—even the blood of the saints, and of the martyrs of Jesus.'

'I must think,' observed Frank, 'that the Romish church greatly resembles some mentioned by our Lord, in the third chapter of Revelation, whom He calls "them of the synagogue of Satan, which say they are Jews and are not, but do lie." So it is with great Babylon, who falsely pretends to be the church of God.'

'It appears the same to me,' said Robert. 'The books from which I have imbibed some notions that I now feel to be contrary to Scripture, always speak

of this, the true and visible church of the Lord, as a few sects of obscure fanatics, springing up at different times, in various places, bearing names and holding doctrines wholly unlike each other, but always very erroneous; and following practices so evil that the ecclesiastical powers were bound to prevent their farther spread, even by putting to death those who strove to propagate them. You remember, my author says, "It is in vain to allege that *some individuals* may have held the truth in secret in the midst of an apostate and antichristian church;" and again, "It would be equally vain to attempt to trace the visible church in the various sects of the Albigenses, Waldenses, Wickliffites, Hussites, &c." Nevertheless, we have so traced it.'

'With regard to numbers,' said Mrs. Willis, 'though we know that "strait is the gate and narrow is the way that leadeth unto life, and *few* there be that find it," still the numbers of those to whom we can certainly point as forming the visible church in the darkest ages, was by no means so contemptible as certain persons would lead us to suppose. In the year of our Lord 657, we find the Paulicians amounting to 890 persons. In 900, the Cathari, or Pavlikans, were calculated at 1100: the Albigenses, in the year 1000, had reached the number of 1500; and in 1200, more than three centuries before the Reformation, the Lollards were 1500.'

'And one of the early popish historians says they had multiplied like the sands of the sea,' said Thomas.

'How very wicked it was,' observed Fanny, 'to invent such stories about the Lord's dear people; as if they were too bad to live. What did they say of them, Mamma?'

'They said of them just what the heathen used to say of the very first Christians, my dear. They accused them of killing and eating young children; of worshipping the devil; and of doing such other dreadful things as could not have entered the minds of men if Satan had not put them there.'

'It could not be the Church,' said Fanny, 'that was always bearing false witness against their neighbor.'

'A few years ago,' remarked Robert, 'the same charge of murdering in order to feast on blood, was brought by the Romish monks in Damascus against the innocent Jews there. I dare say it will be revived all over the world, if Rome succeeds in recovering her ancient power.'

'May the Lord avert such a calamity from the world!' exclaimed Mrs. Willis. 'We are warned of great tribulations shortly to come; and no heart can conceive of a greater than the restoration of unlimited authority to that most dreadful of all scourges, the Romish Antichrist, against whom it has

been the appointed work of God's people to testify, from its rise until now.'

'Did all those whom you have told us of, agree in testifying against it, Mamma?' said Fanny.

'Yes, my love; that is the great point in their *witnessing* character. I will give you a brief sketch of the particulars that have come down to us on that subject, as I have already shown you how all agreed in clearing themselves of the deadly heresy imputed to them. I will give it to you in chronological order, including some names that you have not, perhaps, before heard; for I confined myself to a very few instances, in different periods of history, and different parts of the world, to prove to you how extensively visible the church has been. I could have showed you one church, in the same spot, from the very early days of Christianity, much earlier than the Paulicians, which was never tainted with Popery, though situated in the heart of its dominions; and which has been persecuted ever since Popery rose, and is persecuted at this very day.'

'You mean the Waldenses?' said Robert.

'Yes, I do; but at present I will not include them, only going over a few leading particulars of the distinct protest against the corruptions of Popery which has marked the course of the pure church of the Bible all along. Observe, I am going to give them to you in the language of their enemies, who

brought against them accusations which were so far true, among very many others, most false and unfounded.'

'In 653, the Paulicians were charged with "treating the Virgin Mary contemptuously"—which means that they would not pray to her, nor worship her image; "disparaging the nature and institution of the Lord's supper,"—that is, they regarded it as a commemorative service, such as our Lord instituted, and his apostle represents it to be, not as a sacrifice or an idol: "loading the cross of Christ with contempt and reproach,"—that is, they would not bow down to a crucifix, nor use it as a charm: "reading the gospels and epistles, which were forbidden by the priests; and rejecting all other writings:" they put away at once the pestilent heresies of Manichæism and the monstrous legends of Popery; and adhered to the Holy Scriptures alone: "perverting many monks and nuns from a monastic life,"—persuading them that their duty to God and to their fellow-creatures could better be performed in the stations in which they were placed by Providence, than by shutting themselves up in cells and closets, to live a life of idleness and spiritual pride.

'The canons of Orleans, in 1017, held, "That baptism did not procure the remission of sins," as Popery most unscripturally asserts that it does: "that the consecration of the priest did not change

the sacrament into the body and blood of Christ; and that it was unprofitable to pray to the holy martyrs and confessors."

In 1110, De Bruys and his followers maintained "that crucifixes were to be broken rather than worshipped: that the mass was useless, and that none were bound to celebrate it: that the body and blood of our Lord were not really made by the priests: and that alms and prayers for the dead were of no avail." In 1140, a number of believers suffered at Perigueux and Cologne, because "they had no regard to the mass: would not adore crosses or crucifixes: decried purgatory: and held prayers and sacrifices for the dead to be of no avail." The Cathari, during the whole century, from 1100 to 1200, were persecuted and slain because they "did not believe in purgatory: rejected prayers, and alms, and masses for the dead: did not believe the body of Jesus Christ to be present on the altar: did not believe that the bread and wine were changed: and denied that the Holy Ghost is conferred by the baptism of water."

'The publicans of Oxford, according to the same, that is to say the Romish account, which you must remember, my dears, I am quoting all along, "Uttered perverse things of the holy sacraments: detested holy baptism, the eucharist, and marriage;" that is to say, they detested the popish perversion of those

things; and "despised the Catholic unity," just as Frank did, when he refused to admit that church to be of Christ which bears on its front the broadest brand of Antichristian heresy.'

'In which I heartily agree with him now,' observed Robert.

'I rejoice to hear you say so, my son; for assuredly their unity is that of Satan's kingdom, too wary to divide against itself. Once more, the Albigenses, in 1178, were condemned, excommunicated, and given over to extermination by fire and sword, for asserting "that the church of Rome was Babylon: that the mass was a human invention: that prayers for the dead are unprofitable: that purgatory is a human invention: that prayers to the saints are unlawful: that transubstantiation is erroneous, and the worship of the host idolatry." Now, take any examination in our English Martyrology, in Mary's days, and say whether these are not the very points of belief for avowing which the most holy, unblameable persons, learned bishops, devout preachers, and even virtuous women, like our Alice Benden, were put to a dreadful death, without even the smallest attempt to charge them with any other offence whatever; and then, remembering that the church of Rome glories in being always the same—infallible, and therefore unchangeable, judge you, let little Fanny herself judge, whether it was not for bear-

ing such a consistent testimony to the truth as it is in Jesus, that all these witnesses were slain: and whether the tale of their being Manichæans, or anything else but simple, faithful Christians, was not fabricated to deceive such as, not being yet accustomed to the horrid spectacle, might have greatly wondered, as John did, at seeing a woman calling herself the Bride of the Lamb, continually drunken with the blood of his saints.'

'It is evident enough,' said Robert. 'Men who could cover all manner of error and wickedness with the pretense of such doctrines as these, would never have laid down their lives for them.'

'If they had been vile Manichæans,' observed Thomas, 'and wanted to hide it, and live at peace among the Papists, they would have gone to mass, and conformed outwardly to their customs.'

'And if they chose to be martyrs,' said Fanny, 'they would surely have liked better to die for what they did believe than for what they did not.'

'True,' said Frank. 'Besides, I don't believe that for hundreds of years together hundreds of thousands of people would have been persecuted to death for being wicked. The world is not so ready to quarrel with mere wickedness—with true holiness it always does.'

'You talk of hundreds of thousands in the course of some centuries,' said his mother; 'Alas! it is the

boast of Rome that she has waded through oceans of what she calls heretical blood. The following computation is made by Scott, in his Commentary: "A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands by the hands of the common executioner in less than six years." All these were butchered, with millions more, for professing the faith of the gospel.'

'Oh, mother,' exclaimed Frank, 'what a day will that be when "the earth shall disclose her blood and shall no more cover her slain."'

Fanny closed her eyes, and with clasped hands and quivering lip, murmured, 'Save me from Popery!'

CHAPTER IX.

AN APOSTOLIC CHURCH.

'You have said scarcely anything about the Waldenses, Mamma,' observed Thomas; 'and I know that they are a very old church indeed, and no part of the Roman church. Why don't you speak of them?'

'I was anxious first to prove to you, my dear children, that a church of Christ has been found in every age since the Great Babylon took her seat on the seven hills, witnessing against her in all parts of the world where she extended her impious sway. There has appeared a readiness, even among some Protestant writers, to adopt and to spread abroad the false calumny of old popish historians, branding these innocent martyrs with the character of heretics and evil men; and I desired to put you on your guard against taking up a reproach for which there is no sufficient warrant. The Valdenses are differently situated: they can claim an antiquity higher than you would, perhaps, expect. It is believed that they are descended from certain refugees of Italy, who, after St. Paul had there preached the gospel, abandoned their heathen country, no doubt persecuted by the Roman emperors who ruled it, and sought a shelter in the wild vallies of Piedmont. There is a district so mountainous and inaccessible that it may well be said "the wilderness hath shut them in," they planted themselves, or rather God planted them, a pure apostolic church, never corrupted from the true faith; never polluted by the evil example, or wholly crushed by the merciless fury of Great Babylon. To follow up your favorite starlight metaphor, this church of the vallies is the Polaris of our sky. It has never set, never baffled the eye of

inquiry. Clouds have rolled over it, and rested long upon it, and fearful storms have raged between it and the gaze of man; but its place is as fixed as its aspect is uniform; and were there no testimony of any other branch of the gospel church existing for these eighteen hundred years, we need only point to the Vaudois, and say, "The gates of hell have not prevailed."'

'How very wonderful,' said Fanny. 'Do, Mamma, tell us something about it. Did Popery never find it out, or persecute it?'

'Indeed she did,' said Robert. 'Many and many a time has the harlot's cup run over with the blood of the faithful Vaudois. But this point of their great antiquity, Mother, I do not quite understand. Peter Valdo, from whom they derived their name, lived in the twelfth century, did he not?'

'Yes, he commenced his labors in 1160; but though his own immediate disciples, and from them a great multitude of believers in France, may be supposed to have adopted their name from him, still his own was derived from some valley, or town named after a valley, and has therefore the same origin with that of the ancient Vallenses, who had been a church for centuries before his birth. I need only remind you that the beautiful and valuable theological treatise of the Vaudois, known as "The Noble Lesson," bears date 1100; and I may here sum up a few of the articles of their faith at that early date, to show you

how exactly they agree with those of the various martyrs which I before enumerated. They held these articles unchanged through centuries of the fiercest persecution. I must tell you that the list is given by a Popish inquisitor, who went among them to rake up excuses for exposing them to the cruelties of his own persecuting and blood-thirsty church. He says, they held "that the Romish church was the harlot of the Apocalypse: they condemned all the sacraments of the church"—that is to say, they rejected Rome's fabricated five, and her corruption of the two real sacraments. "Rejected the exorcisms and benedictions used in baptisms:"—You do not perhaps all know, that in a baptism according to the Romish Ritual, the priest spits into the child's mouth, commanding the evil spirit to come out of him; and using such absurd mummeries as no reader of the Bible would ever dream of. Then, as to benedictions, they baptize bells, and other senseless, inanimate things; with solemn blessings of them, and of oil, water, salt, candles, and everything used in their superstitious services. All this the Vallenses of course rejected, as we do. Reinerus, the inquisitor, farther states, that they maintained "that transubstantiation was only effected in the mouth of the faithful receiver of the sacrament"—meaning that no change could take *place in* bread and wine, but that the faithful Christian, *com*memorating our Lord's sufferings according

to His commandment, was nourished in his soul by the indwelling of the Holy One, even as his natural life is sustained by food and drink. Furthermore, they held "that the mass was nothing:" they "cast a blemish on the sacrament of marriage, did not acknowledge the spiritual alliance, or the impediments of affinify appointed by the church." Rome has "appointed" a great many impediments of her own invention, that the priests may be well paid for setting them aside; and has likewise set forth a number of imaginary spiritual gifts, to be purchased also at a handsome price. All these abuses of God's holy and simple ordinance of marriage are indeed blemishes, to be disclaimed by every Christian. Again, they "did not approve of the sacrament of extreme unction." A most cruel and impious deception practised on the dying, by which the priest undertakes to cleanse them from all sin, and to send them to heaven. "They laugh at indulgences and dispensations"—another scandalous traffic, by the shameless exhibition of which Luther was roused to make his first attack on Popery. "They invocate no saints: they do not believe the legends, and have no esteem for relics." You remember Pope Gregory's famous letter on that subject? "They look upon crosses as common wood: they deny purgatory: they condemn masses and prayers for the dead: they teach that all sin is in its *nature* mortal, and that there is no such thing

as venial sins." Such were the heresies of the Vallenses.'

'And such are ours,' said the children.

'They were never accused of Manichæism, were they, Mamma?' asked Frank.

'Never: their church was more ancient than the Manichæan heresy; and the fact of their uniting themselves afterwards in one body with the Albigenses, is no slight testimony to the purity of doctrine among the latter. It is worthy of remark, that while they rejoiced exceedingly in the Reformation, and sent most brotherly embassies to the Protestant communities that were then established, they, with beautiful simplicity, declared that they could not number themselves among the reformed churches, because their church having never erred from the truth, had never needed to be reformed.'

'Oh, why do people hunt about for a visible church, when such a noble church as this has always been visible?' exclaimed Fanny.

'The fault,' answered Robert, 'seems rather to lie in their not choosing to hunt about, as you call it, for a church with the marks of Christ upon it; but resolving to acknowledge the claims of the loudest and most impudent pretender that crosses their path. Oh, how does the real church in all ages resemble what the apostle so touchingly describes the little band of *believers to be* in his own day! "In all things ap-

proving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering; by kindness, by the Holy Ghost, by love unfeigned; by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying and behold we live; as chastened and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."'

There was silence for a few moments: every one present felt that the picture of Christ's church, drawn by the pen of inspiration, was before them on the one hand, and on the other the very original of that picture stood clearly forth in the witnessing confessors of whom they had just heard. Mrs. Willis then spoke: 'To conclude this part of our subject, my dear children, I will read to you a curious description, given by the inquisitor Reinerius, of the manner in which the truth of the gospel, in opposition to Popery, was privately spread by the Cathari, who thus were the means of converting many nobles, yea, princes of the house of Toulouse, and the king of Arragon himself. It is very marvellous to find

such a record in the pages of a fierce persecutor, whose sole business and incessant study it was to prove them heretics and criminals of the deepest dye; here is the passage, translated fresh from his Latin volume.

"'" The heretics cunningly devise, how they may insinuate themselves into the familiarity of the noble and the great: and this they do in manner following. They exhibit for sale, to the lords and the ladies, rings and robes and other wares which are likely to be acceptable. When they have sold them, if asked whether they have any more goods for sale, one of these travelling pedlars will answer: I have jewels far more precious than these, which I will readily give you, if you will secure me against being betrayed to the priests. The security being pledged, the heretic then proceeds to say: I possess a brilliant gem from God himself: for, through it, man comes to the knowledge of God; and I have another, which casts out so ruddy a heat, that it forthwith kindles the love of God in the heart of the owner. In like manner proceeds he to speak of all his other metaphorical gems. Then he recites a chapter from Scripture or some other part of our Lord's discourses. When he finds his auditor to be pleased, he will proceed to rehearse the twenty-third chapter of Matthew and the parallel passages in the twelfth chapter of Mark: wherein the scribes and

pharisees are described as sitting in the seat of Moses; and wherein a woe is denounced against those who shut up the kingdom of heaven against men, neither entering themselves, nor suffering the persons who wish it to enter. After this, the heretic draws a comparison between the state of the Roman church and the state of the ancient pharisees: applying, to the former, all that is said by Christ of the latter. Among the priests, he will remark, you can scarcely find a single doctor, who is able to repeat by heart three chapters of the New Testament: but, among us, you can scarcely find either a man or a woman, who knows not how to recite the whole text in the vulgar tongue. Yet, because we possess the true faith of Christ, and because we inculcate upon all our people holiness of life and soundness of doctrine: therefore do these modern scribes and pharisees gratuitously persecute us to the death, even as their Jewish predecessors persecuted Christ. Besides, they say and do not: but we practice all that we teach. Moreover, they enforce the traditions of men, rather than the commandments of God: but we persuade persons only to observe the doctrine of Christ and the apostles. They impose upon their penitents heavy punishments, which they will not alleviate with so much as a single finger; but we, after the example of Christ, say to a sinner; Go, and sin no more. Furthermore, we transmit souls, by

death to heaven: but they send almost all souls to the infernal region of hell. These matters being thus propounded, the heretic puts the question, Judge ye, what state and what faith is the more perfect; that of our community, or that of Rome? And, when you have honestly judged, choose that which you deem the best. Thus, through their errors, is a person subverted from the Catholic faith; and thus, believing and harboring and favoring and defending, and for many months hiding a vagabond of this description, he learns, in his own house, the several particulars respecting their sect."'

'How like the Colporteurs of our day!' exclaimed Frank.

'Not only like, but the same, my dear boy; the Colporteurs are precisely what the Cathari were, and prosecute their work, though in less peril of open martyrdom, yet not without great personal risk. The poor Scripture readers in Ireland, who are another class of the same witnessing company, are often way-laid, beaten, and sometimes murdered by those who have no other quarrel against them than the old quarrel of Popery against Christ. But now take your Bibles, each one; for we have something farther to do, before we look upon this question as finally settled.'

CHAPTER X.

THE DOCTRINE OF THE CHURCH.

'I HAVE told you, my children,' said Mrs. Willis, 'some especial points of the great difference between us and the Romish church. I have now to bring before you another, so important, that were it the only one, we could not give it up without endangering the salvation of our souls. Indeed, we must give up with it the very ground of our faith.'

'What is it, Mamma?'

'You will understand it better when you have answered a few questions that I am going to put; and answer them from the Scriptures. You must show me from God's own holy word, the truth and certainty of what I hope you will be enabled to say.'

'We are all ready, Mamma, with our dear Bibles: pray go on, for we like you to question us; and we trust the Lord will enable us to answer rightly.'

'Well, then, tell me, What is man's condition in the sight of God? Man, I mean, as he now is, and has been since our first parents forsook their own mercies by rebelling against the Most High. What is man?'

'A sinner,' was the reply: and each brought a text to prove it. Robert read Rom. iii., 10. "There is none righteous, no, not one." Frank gave Psalm li., 5. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Thomas brought James iii., 2. In many things we offend all:" and Fanny showed, Rom. v., 12. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned."

'And how are such sinners to find acceptance with God, my dear children?'

"By faith in the Lord Jesus Christ," said they.

'What!' replied their Mamma, 'without any help from their own good works?'

Robert answered, '"By grace ye are saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." Eph. ii., 8. 9.'

Frank: '"By the deeds of the law, there shall no flesh be justified in his sight." Rom. iii., 20.'

Thomas: '"So then they which be of faith are blessed with faithful Abraham. For as many as are under the law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall

live by faith. And the law is not of faith, but the man that doeth them, shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit though faith." Gal. iii., 9—14.'

Fanny: '"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered them, and said, This is the work of God, that ye might believe on him whom he hath sent." John vi., 28, 29.'

'I am thankful,' said Mrs. Willis, 'that my dear children can bring so readily the pure word of God to prove the great doctrine of which I am now going to speak. The church of Rome teaches, that although the Lord Jesus has done much for us, still we are to purchase eternal life by our own works; and so far do they carry this, that I will give you in their own words, a decree of the great council of Trent, which is declared to have been infallible, that is, incapable of committing an error; and the decrees of which are far more binding on all Romanists than the Scriptures themselves. Here it is: "If any one shall say that justifying faith is nothing else than justifying mercy, forgiving sins for Christ's

sake, or that this is the only confidence by which we are justified; let him be accursed."'

'Oh, what horrible wickedness,' cried Thomas.

'Did they ever put any one to death entirely for this doctrine?' said Robert.

'Yes. Dr. Barnes was martyred most cruelly for maintaining that we are accounted just before God, by believing in Jesus Christ, and not for our own miserable works and deservings.'

'But, Mamma,' said Frnak, there can be no doubt at all about the matter, for the Bible settles it completely.'

'You forget, Frank,' observed his eldest brother, 'that Popery condemns as heretics all who regard the Bible as being of higher authority than what they call the church; and that even the reading of the Holy Scriptures is forbidden to all but the learned.'

'It was a common thing, my dear,' said Mrs. Willis, 'for the persecuting bishops to ask the martyrs, Who was to judge the word? that is, Who was to decide whether the Bible was right or wrong, unless the church did so?'

Robert turned to the 12th chapter of St. John's gospel, and read, "The word which I have spoken, the same shall judge him in the last day."'

'That was what the martyrs usually appealed to, my dear. You will find that the very first and chiefest thing among the Romanists, is to convince people

that they are not to go to the Bible, but to the decrees of their church, to learn the will of God: and when they have thus taken away the true key of knowledge, the poor souls must remain as ignorant and as much in error as they please to have them. Remember, children, that if any one tries to hinder you from taking the blessed Bible as your surest guide, and searching it for yourselves, that person is leading you the first step toward the Church of Rome.'

'I am glad I know that,' observed Thomas. 'Our dear Pastor always tells us to believe nothing contrary to what we find in our Bible, whoever teaches it.'

Frank read, '"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20.'

Robert added, '"If we, or an angel from heaven, preach any other gospel unto you than that is preached, let him be accursed." Gal. i., 9.'

And little Fanny brought the last verses but two of the whole Bible: '"I testify unto every man that heareth the word of the prophecy of this book: if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city,

and from the things which are written in this book." Rev. xxii., 18, 19,'

'How thankful ought I to be, that my dear children are so well acquainted with God's will, as revealed in His own blessed word,' said their Mamma. 'Nevertheless, you must always remember that the knowledge of Scripture will profit you nothing, but rather add to your condemnation, if you do not feel it guiding *you* into all truth, and furnishing *you* to every good word and work. You must constantly pray that the Holy Spirit will be your teacher, and that you may both know the will of God and do it.'

'What a mercy it is,' said Frank, 'to be taught as we are, in our young days, where to find the only true knowledge!'

'It is a mercy, my dear boy; for which you cannot be sufficiently thankful to the Lord. No less a matter than the salvation of your immortal soul depends on what you believe. Do you think those blessed martyrs who were so wonderfully holpen of the Lord, would have enjoyed his support had they thrown away their lives in defence of a mere opinion? Oh, no! the question which the Lord Jesus put to his disciples is that by which we shall all be tried and judged—"What think ye of Christ?" God has appointed Him as the only possible way to heaven. Jesus said, "I am the way." All true doctrine is contained in a single and sole dependence on Christ.

He is "the truth." The death of trespasses and sins, in which we all naturally lie, condemned to eternal death, is a state that none other can raise us from, or give us one solid hope. "I am the resurrection and the life." I must remind you that Popery denies the Lord Jesus to be "the way, and the truth, and the life." The Church of Rome makes a confession of Christ, it is true, in her creeds and services; but robs him again of the honor that she pretends to give. Instead of teaching the people that Jesus is the way, she teaches them to earn heaven by their own works, and to buy it for money. The doctrine of purgatory and masses for the dead, has uniformly been rejected by the true Church of Christ, as you have heard throughout this brief hisiory; yet it is an article of belief that all Romanists must hold, on pain of death. They teach that the soul of a believer must, on quitting the body, go to a place of fiery torment, and remain there, perhaps for thousands of years, unless the friends of the departed pay certain sums of money to the priests, to celebrate masses for the suffering soul. That is, to make a pretence of offering again the body of the Lord Jesus, in the form of a cake of bread, to appease the wrath of God. And whereas the Bible tells us that Christ, by his one offering of himself upon the cross, has perfected forever them that are sanctified, these impious priests pretend that they must offer him up scores, yea

hundreds of times, in order to release one believing soul from fiery flames, and get it received into heaven. Of course, they are paid for each mass celebrated, which makes it a most profitable piece of wickedness to them.'

'Why! that is just like Judas Iscariot again, selling the Lord for money,' said Fanny.

'It is hard to find a comparison for such a deed,' said Robert. 'They first insult and blaspheme the Lord, by pretending to imprison him in a bit of dough, and then in his name sell the falsehood that they have made.'

'It is an awful thing indeed,' replied Mrs. Willis. 'You see how the church of Rome refuses to acknowledge Christ as the Way, by putting such shocking inventions in his place. He is also denied to be the Truth; for he has given the Holy Scriptures to testify of him, and has declared that it is the Holy Ghost who will lead us into all truth, taking of the things of Christ, and showing them unto us. The Romish church keeps the Bible back, as much as she possibly can, from the people; and instead of directing them to seek the teaching of the Holy Spirit, she pronounces a great curse upon any who shall presume to think or to believe otherwise than as the priest directs them to do. Nay, the priests themselves, at their ordination, are bound by a solemn oath only to understand the Scriptures as they have

been explained by the popes and councils. One of those explanations is, that all who will not worship the wafer, and do in every thing as they have appointed, are heretics, to be excommunicated by the church, and put to death by the civil magistrate. So you see how wonderfully exact is the fulfillment of our Lord's words, in Luke xi., 52. "Woe unto you, lawyers, for ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in ye hindered." And, lastly, the church of Rome contradicts the Lord, where he says, he is the Life. You know, that in explanation of his meaning, when calling himself the resurrection and the life, our gracious Lord adds, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." John xi., 25, 26. It was always the great doctrine of the witnessing church, that this believing in Christ was life to the soul; and the true Christian church has always held fast that word, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John v., 11—13. Our Lord also says of his own people,

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x., 27, 28. By these, and many, very many other Scriptures to the same purpose, Christ's followers are taught that none who truly and wholly put their trust in him, shall ever be confounded; nor can they allow other saviours, other mediators, to rob him of the glory that belongs to him alone. See how differently the unhappy Romanist regard this important subject; instead of coming to Christ in faith, to receive out of his fullness the grace that he is so able and so willing to give, they make their prayers to the Virgin Mary, and an immense number of dead men and women, some of whom were pious Christians, who would turn away with horror from such idolatrous service; others were people whose merit consisted in fiercely persecuting the flock of Christ; and not a few among these imaginary helpers, never existed at all. Could any one who believed that in the Lord alone he had righteousness and strength, fall upon his knees, and pray to a dead woman in these terms:—"We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin." Yet that is the commencement of a litany constantly used by the Romanists, addressed to the Virgin

Mary. Nor is this all; the angels are likewise objects of their worship; a daily prayer is appointed to be addressed to one whom they call their guardian angel, and the very wood of the cross is worshipped, by the name of wood, and called on as a saviour. These things, also, are insisted on, as being necessary to salvation; and tell me, my children, do you think that any one who considers them so, can believe the words of the Lord Jesus, "I am the life;" "He that believeth on me hath everlasting life," and the other texts that declare the same thing?'

'I am sure they cannot, Mamma,' replied Thomas: 'You know, the Jews, when our Lord was on the earth, had made a great many additions to God's law; and he told them they made void the commandment of God by their traditions. If that was the case under the old law, surely it is much more so under the gospel. To say the very least of it, those who hold such things as you have spoken of, must make void the commandments of Christ, even if the things themselves were not so foolish and wicked as they are.'

'Now, my dear Robert,' said Mrs. Willis, 'read once more the extract on which you laid so much stress at the beginning of our conversation: I mean that which speaks of a general falling away.'

'Here it is, mother; "If the church of Christ,

once exalted on the top of the mountains, and spreading itself from Judea to the ends of the earth, could have so far fallen away as to become the kingdom of Antichrist, wherein some few souls alone retained their Christianity in obscurity, it would seem impossible to deny that the gates of hell must have prevailed against her." I now see most clearly the fallacy of such arguments, for, in the first place, every prediction concerning the future state of the Christian church, until the last glorious time, when the Lord shall take unto him his great power, and openly reign, describes it as afflicted, persecuted, and partaking in the sufferings of its Divine Head. Secondly, the true church has never ceased to be exalted, even as it was in those first days, by being eminent among men for its sanctity and true piety: it did continue to spread more and more into new lands, besides appearing from time to time whereever Christianity had been once established, and had sunk into idolatry and heresy, becoming, as it generally did, the kingdom of Antichrist. Lastly, with regard to the *few* souls that are supposed alone to have retained their Christianity, why, Mother, I have found a statement that you seem to have overlooked, and which computes the number of Paulicians who suffered, in the East, under a cruel persecution of the empress Theodora, at not less than one hundred

thousand persons, deliberately drowned or put to the sword.'

'I was aware of that,' answered his mother; 'but as, about the same time a spirit of warlike resistance began to show itself among them, and the principal number ceased to suffer willingly, fortifying places, and retaliating on their foes when they could, I preferred passing over even that frightful persecution, though I believe that it preceded any military demonstration on their part. I left them at that point, and traced the progress of the peaceful preachers of, and martyrs for, the truth in their westward migration. The church that we are required by your authors to acknowledge as Christ's Catholic church, has ever exulted in wielding a blood-stained sword, subduing by force wherever she failed to beguile by persuasion, or to circumvent by fraud; and making it her boast to trample on imperial crowns, while kingdoms yielded to her military prowess. But such is not the Lamb's bride; such is not his dove, his undefiled one. *Her* office is to proclaim the message, "Glory to God in the highest; on earth peace; goodwill towards men." *Her* armies are not clad in martial panoply, wading through blood to temporal dominion, but as harmless sheep, appointed to be slain; or at best despised and rejected of men, peacemakers, poor in spirit, mourning now, their names cast out

as evil, and their coming glory in the kingdom o their Father mocked at as an idle dream—as Chris was, so are they in this world. And, with respec to the great Apostasy, the idolatrous abominatio under which, as the homily truly says, for man centuries the nominally Christian world lay drowned we have seen how the promise has been fulfilled that God would give power to two, that is, a com petent number of witnesses, to prophecy, though i sackcloth, during the exulting reign of the woma on the seven hills; the beast out of the bottomles pit; by both of which images Popery is pourtraye in the Revelation of St. John: but the short triump over their slaughtered bodies was to be followed b the sight of their exaltation into heavenly glory, an by the everlasting destruction of their cruel enemy

'Dearest Frank,' said Robert, taking his youn brother by the hand, 'how thankful I am to you fo pressing upon me the example of the Bereans, wh turned from all human authority to search the Scrip tures for proof that the doctrine taught accorded with the sure word of prophecy. Henceforth, I regar nothing as the church of Christ which does not broad ly and openly bear the marks of discipleship set fort in the oracles of God: and neither the multitude, th splendor, or the authority of any body of men shal induce me to acknowledge them as the church o

the Lord, unless I perceive that the Spirit of the Lord is there.'

'It is a safe rule,' said his mother; 'for "By their fruits ye shall know them."'

THE END.

THE CHURCH: ITS HEAD; AND ITS MEMBERS,	TESTIMONIES OF ADVERSARIES.
A. D.	
20. THE LORD JESUS CHRIST.	'Certainly this was a righteous man.—(*The Centurion.*)
107. THE EARLY CHRISTIANS.	'They bind themselves with an oath not to be guilty of theft, or robbery, or adultery; never to falsify their word, or to deny a pledge.'—(*Pliny.*)
870. THE PAULICIANS.	'Wolves, "*in the decent garb of harmless sheep.*"—(*Petr. Siculus.*)
1017. THE CANONS OF ORLEANS.	'We have the law of God written in our hearts by the Holy Ghost. Do with us what ye list. With the eye of faith, we see our King reigning in heaven. By his own almighty hand, he will raise us up to an immortal triumph, and will speedily bestow upon us joys celestial.'—(*Actuary of the Synod.*)

A. D.		
1160.	THE PUBLICANS, or PAVLIKIANS, AT OXFORD.	'They answered rightly, as to the substance of the Heavenly Physician.' 'They were led forth to punishment, rejoicing with much joy, and singing "*Blessed are ye, when all men shall hate you.*"'—(*William of Newbury.*)
1500.	THE VAUDOIS, OR VALLENSES.	'They commonly lead a purer life than other Christians. They swear not, they seldom take the name of God in vain; and they fulfil all their promises with good faith.' 'To suffer persecution, they esteem honorable and glorious.'—*Claude Seyssel.*)

'BY THEIR FRUITS YE SHALL KNOW THEM.'

Thus, in all ages, the True Church of Christ has been so distinctly visible, that we are able to trace its continued existence, even in the writings of those who were its relentless persecutors.